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THE JOURNAL OF THE MOSCOW PATRIARCHATE

THE 30th ANNIVERSARY OF THE 1945 LOCAL COUNCIL



The Local Council of the Russian Orthodox Church in 1945 held its sessions from January 31 to February 2. It elected Metropolitan Aleksiy of Leningrad and Novgorod the Patriarch of Moscow and All Russia and solved a number of administrative issues of the Russian Orthodox Church. The Local Council addressed a message to all faithful children of the Russian Orthodox Church and adopted the Appeal to the Christians of the World. The message noted the contribution the Russian Church had made to "the common sacred exploits in defence of the Motherland"; the Appeal called on all "to pray to God with one voice and heart to grant final victory over the enemy" (JMP, 1945, No. 2).

On February 4, 1945, 35th Sunday after Pentecost, the enthronization of Patriarch Aleksiy of Moscow and All Russia took place during the Divine Liturgy in the Patriarchal Cathedral of the Epiphany. The Primates of the Alexandrian, Antiochene and Georgian Churches, and representatives of the Constantinople, Jerusalem, Serbian, Romanian Churches, and of the Exarchate of the Moscow Patriarchate in North America attended both the enthronization and the Local Council's sessions.

Upper photos: the Local Council in session; Patriarch Aleksiy on the day of his enthronization, February 4, 1945. Bottom photo (right to left): His Beatitude Kallistrat, Catholicos-Patriarch of All Georgia, Holiness Patriarch Aleksiy, His Beatitude Christophor, Pope and Patriarch of Alexandria, His Beatitude Alexander III, Patriarch of Antioch, in the Epiphany Cathedral on February 4, 1945.



OF THE MOSCOW PATRIARCHATE

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Head of the Publishing Department
of the Moscow Patriarchate

Decisions of the Holy Synod

At its meeting of December 26, 1974, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit of His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, as the guest of the Russian Orthodox Church in November 1974 at the end of his official visit to His Holiness Vazgen I, Supreme Patriarch-Catholics of All Armenians.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the undoubted significance of His Beatitude's visit as the guest of the Russian Orthodox Church for the further consolidation and development of brotherly relations between the Alexandrian and Russian Orthodox Churches.

HEARD: a report by His Holiness Patriarch Pimen of Moscow and All Russia on the part which he and his party from the Russian Orthodox Church played in the jubilee celebrations of the Bulgarian Orthodox Church (November 22-27, 1974) to mark the 50th anniversary of the consecration of the Patriarchal Memorial Cathedral of St. Aleksandr Nevsky in Sofia.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the fact that the celebrations for the 50th anniversary of the consecration of the Memorial Cathedral of St. Aleksandr Nevsky in Sofia once more testified to the brotherly friendship which has for so long cemented relations between the Bulgarian and Russian Orthodox Churches, as it did to the inviolable brotherhood and cooperation between the Bulgarian and Russian peoples—of the People's Republic of Bulgaria and the Soviet Union;

(3) that gratitude be expressed to His Holiness Patriarch Maksim of Bulgaria, to the members of the Holy Synod and other representatives of the Bulgarian Orthodox Church for the generous hospitality and atmosphere of brotherly love which surrounded the Russian Orthodox Church delegation during its stay in Bulgaria.

CONSIDERED: a replacement for the Omsk Diocese in view of the demise of Archbishop Mefodiy.

RESOLVED: that His Grace Bishop Maksim (formerly Bishop of Argentina) be appointed Bishop of Omsk and Tyumen and that an ukase to this effect be sent to him.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the trip made by a delegation from the Moscow Patriarchate to Hungary from November 22 to 29, 1974. Led by the Most Reverend Ionafan Archbishop of Kishinev and Moldavia, the delegation arrived for the jubilee celebrations marking the 25th anniversary of the formation of the Deanery of the Hungarian Orthodox Parishes of the Moscow Patriarchate in Hungary. The report also touched on this delegation's reciprocal visit to the Ecumenical Council of Churches of Hungary.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the jubilee ceremonies marking the 25th anniversary of the formation of the Hungarian Orthodox Deanery of the Moscow Patriarchate;

(3) that gratitude be expressed to the Ecumenical Council of Churches of Hungary and to the Deanery of Patriarchal Parishes for the hospitality shown to the delegation from the Moscow Patriarchate.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, on the conversations held between the delegation from the Moscow Patriarchate, led by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, and the delegation from the "Pax Christi Internationalis", headed by its International President His Eminence Bernard Cardinal Alfrink, Archbishop of Utrecht, which took place in the "Pallottihaus" Catholic Study Centre in Vienna from November 18 to 20, 1974. The theme of these conversations was "East and West Today and Tomorrow from the Christian Point of View".

RESOLVED: (1) that the report be acknowledged;

(2) that approval be given to the position of the delegation from the Moscow Patriarchate at the conversations;

(3) that satisfaction be expressed at the results of the conversations and that it be deemed desirable to arrange similar meetings in the future to develop cooperation between the two parties in the cause of peace and justice;

(4) that approval be given to the wish of the two delegations to hold a second meeting in the Soviet Union at the invitation of the Moscow Patriarchate;

(5) that gratitude be expressed to His Emi-

nce Bernard Cardinal Alfrink and his colleagues in "Pax Christi Internationalis" for the brotherly hospitality shown to the Moscow Patriarchate delegation in Vienna.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit in the Soviet Union as the guests of the Russian Orthodox Church (October 4-12, 1974) a delegation from the Serbian Orthodox Church led by His Holiness German, Archbishop of Peć, Metropolitan of Belgrade and Karlowitz, Serbian Patriarch.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the outcome of the visit, which marked a new stage in development of the long-standing, traditional fraternal ties between the Serbian and Russian Orthodox Churches;

(3) that, with thanks to God, acknowledgement be made of the prayerful and brotherly communion which took place during this visit between His Holiness Patriarch German of Serbia and His Holiness Patriarch Pimen of Moscow and All Russia, between the hierarchs and other members of the distinguished guest's party and the members of the Holy Synod and other representatives of the Russian Orthodox Church;

(4) that it be recognized that this visit will undoubtedly serve to further strengthen brother-cooperation between the Serbian and Russian Orthodox Churches in their service to the good of Holy Orthodoxy and peace among peoples;

(5) that the hope be expressed that the visit will serve to increase the contribution of the Serbian and Russian Orthodox Churches to the further strengthening of traditional friendly relations between the Socialist Federal Republic of Yugoslavia and the Union of Soviet Socialist Republics.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit in the Soviet Union (October 15-24, 1974) a delegation from the Antiochene Orthodox Church led by His Beatitude Elias IV, Patriarch of Antioch the Great and All the East.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the outcome of the visit during which Divine Liturgy was celebrated and brotherly meetings were held between His Beatitude Patriarch Elias IV of Antioch the Great and All the East and the hierarchs of the Antiochene Church accompanying him, and His Holiness Patriarch Pimen of

Moscow and All Russia, the members of the Holy Synod and other hierarchs of the Russian Orthodox Church;

(3) that the visit be considered an important event in the history of mutual relations between the Antiochene and Russian Orthodox Churches, conducive to the further development of fraternal friendship and effective cooperation between the two sister Churches in their service for the unity of Holy Orthodoxy, peace and the prosperity of mankind, and in their joint work in the ecumenical movement.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the plan for the external activity of the Moscow Patriarchate for 1975.

RESOLVED: (1) that the report be acknowledged;

(2) that the plan for 1975 be approved.

HEARD: a report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod to His Holiness the Patriarch (December 25, 1974):

"Your Holiness, in view of the fact that the Rector of the Leningrad Theological Academy Bishop Meliton of Tikhvin is unable to carry out all his official duties satisfactorily on account of his advancing years (he is now in his 78th year), I request that he be relieved from his post as Rector of the Leningrad Theological Academy and Seminary, but that he remain my vicar and Bishop of Tikhvin.

"I request that Archimandrite Kirill Gundyaev, Representative of the Moscow Patriarchal See at the World Council of Churches in Geneva, be appointed Rector of the Leningrad Theological Academy and Seminary.

Your Holiness' humble servant,

+Nikodim, Metropolitan of Leningrad and Novgorod."

RESOLVED: (1) that His Grace Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, be relieved from his post of Rector of the Leningrad Theological Academy and Seminary;

(2) that Archimandrite Kirill Gundyaev, Representative of the Moscow Patriarchate at the World Council of Churches in Geneva, be appointed Rector of the Leningrad Theological Academy and Seminary, after he has been relieved of his duties as rector of the stauropegion Parish of the Nativity of the Most Holy Mother of God in Geneva;

(3) that His Grace Bishop Makariy of Uman be appointed the Moscow Patriarchate's representative to the World Council of Churches in Geneva and the rector of the stauropegion Parish of the Nativity of the Most Holy Mother of God in Geneva, after he has been relieved of

A Message from Patriarch PIMEN of Moscow and All Russia on the Occasion of the 25th Anniversary of the Hungarian Orthodox Deanery of the Moscow Patriarchate

Fathers, brothers and sisters beloved in the Lord,

Our heartfelt congratulations upon the important jubilee which you are celebrating at this time, the 25th anniversary of the founding of the Hungarian Orthodox Deanery under our Patriarchal jurisdiction.

A quarter of a century has passed since the day, after various troubles and disruptions of the life of the Church, when the Orthodox of Hungary applied to the Russian Orthodox Church and were received by our late beloved predecessor, His Holiness Patriarch Aleksiy, into the bosom of our Church and embarked upon a new, salutary life beneath her omophorion.

It is with joy that we recognize the faithful children of the Hungarian Orthodox Deanery, devoted as they are to Orthodoxy, are leading a worthy life in blessedness and praise of the All-Merciful Lord, Giver of all good things. Whose every care is for the welfare and salvation of His children.

We are certain that your acts of piety and fervent prayer to the Lord will bear bounteous fruit and bring success marked by the further development and flowering of Orthodoxy in Hungary.

At work and prayer be ever mindful of the need to improve and foster friendly relations with non-Orthodox Christians in your country and strengthen Christian cooperation for the

his duties as Administrator of the Patriarchal Parishes in Canada and ad interim in the USA;

(4) that Hegumen Iov Tyvonyuk of the Moscow Diocese be appointed Bishop of Zaraysk, Vicar of the Moscow Diocese, and Administrator of the Patriarchal Parishes in Canada and ad interim in the USA, his nomination and consecration to be held in the city of Moscow, for which necessary ukases to be issued.

CONSIDERED: The activities of the Russian Orthodox Mission in Jerusalem.

RESOLVED: (1) that the Acting Head of the Russian Orthodox Mission in Jerusalem Hegumen Serafim Tikhonov be appointed permanent head of the mission and raised to the rank of archimandrite;

(2) that Hieromonk Nikolay Shkrumko, a member of the Russian Orthodox Mission in Jerusalem, be appointed deputy head of the said mission.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the part played by a delegation from the Russian Orthodox Church consisting of His Holiness Patriarch Pimen of Moscow and All Russia; His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; His Eminence Metropolitan Aleksiy of Tallinn and Estonia; and His Eminence Metropolitan Yuvenaliy of Tula and Belev in the USSR

Conference of Peace Supporters which took place in Moscow's House of Trade Unions on October 9-10, 1974.

RESOLVED: (1) that the report be acknowledged;

(2) that importance be attached to the fact that the representatives of the Moscow Patriarchate take an active part in the movement of peace supporters to fulfil the commandment of Christ the Saviour on peacemaking and in fulfilment of our patriotic calling.

HEARD: a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the part which he and His Grace Bishop Germogen of Kalinin and Kashin played in the work of the Second All-Union Conference of the USSR-Cyprus Society, which was held in the House of Friendship with the Peoples of Foreign Countries in Moscow on October 25, 1974.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the fact that His Eminence Metropolitan Yuvenaliy of Tula and Belev was reelected to the post of Vice-President of the USSR-Cyprus Society and awarded the diploma of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries in recognition of his work in developing and strengthening friendly and cultural ties with the people of Cyprus.

ke of peace, safety and happiness of
the fellow-countrymen among whom
you live.

God-loving fathers and Orthodox
clergy of the Hungarian Orthodox Dea-
nery, may Christ our Saviour bestow
his blessing upon your further spiritual
development and pious efforts in the
service of the Holy Mother Church,
in which in her prayers and solicitude is
ever mindful of all of you, beloved fath-
ers, brothers and sisters.

Accept once more, reverend fathers,
together with your God-protected Ortho-

dox flock, our Patriarchal greetings
and the blessing of the All-Bountiful
Lord upon the venerable clergy and
devout children of our Orthodox Deane-
ry in Hungary.

May Christ, the Chief Shepherd, bless
you, and grant peace and prosperity to
your country and its people. May the
grace of the Holy Spirit be with you.

With sincere love in Christ,

**+PIMEN, Patriarch
of Moscow and All Russia**

Moscow, November 19, 1974

His Holiness Patriarch PIMEN in Bulgaria

A delegation of the Russian Orthodox
Church headed by His Holiness Patri-
arch Pimen of Moscow and All Russia
visited Bulgaria from November 21
to 27, 1974, for the 50th anniversary of

the consecration of the Patriarchal St.
Aleksandr Nevsky Memorial Cathedral.

The delegation included: Metropolit-
an Nikodim of Leningrad and Novgo-
rod, Patriarchal Exarch to Western

HEARD: a report by His Eminence Metropo-
lite Yuvenaliy of Tula and Belev, Head of the
Department of External Church Relations, on the
work played by His Eminence Metropolitan Ni-
kodem of Leningrad and Novgorod in the work
of the enlarged session of the Steering Commit-
tee of the World Congress of Peace Forces Inter-
national Continuing Liaison Committee. The ses-
sion took place in Moscow from October 25
to 27, 1974.

RESOLVED: (1) that the report be acknowl-
edged;

(2) that the representatives of the Moscow Pa-
triarchate continue to participate in the work of
the Steering Committee of the World Congress
of Peace Forces in Moscow, which is building
friendly relations among peoples and helping to
consolidate peace on earth.

HEARD: a report by His Eminence Metropoli-
tan Yuvenaliy of Tula and Belev, Head of the
Department of External Church Relations, on the
work which he and His Eminence Metropolitan
Nikodem of Kiev and Galich, Exarch to the Ukraine,
performed in the Third All-Union Conference of the
Union of Soviet Societies for Friendship and Cul-
tural Relations with Foreign Countries, which
took place in Moscow from December 2 to 4,

RESOLVED: (1) that the report be acknowl-
edged;

(2) that the Russian Orthodox Church continue
to participate in the work of the Union of Sovi-

et Societies for Friendship in order to make a
contribution to strengthening friendly ties between
the peoples of the Soviet Union and foreign
countries.

CONSIDERED: the invitation extended to His
Holiness the Patriarch by His Grace Frederick Don-
ald Coggan, Archbishop of Canterbury, to at-
tend his enthronization which will take place in
England on January 24, 1975.

RESOLVED: that His Eminence Metropolitan
Yuvenaliy of Tula and Belev, Head of the De-
partment of External Church Relations, be sent
to the enthronization of His Grace Frederick Don-
ald Coggan, Archbishop of Canterbury.

**+PIMEN, Patriarch
of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

**+NIKODIM, Metropolitan
of Leningrad and Novgorod,**

Patriarchal Exarch to Western Europe

**+FILARET, Metropolitan of Kiev and Galich,
Exarch to the Ukraine**

**+SERAFIM, Metropolitan
of Krutitsy and Kolomna**

**+YUVENALIY, Metropolitan of Tula and Belev
+IOSIF, Archbishop**

of Ivano-Frankovsk and Kolomya

+VLADIMIR, Archbishop of Irkutsk and Chita

+PLATON, Bishop of Voronezh and Lipetsk

**+ALEKSIY, Metropolitan
of Tallinn and Estonia,**

Chancellor of the Moscow Patriarchate

Europe; Bishop Simon of Ryazan and Kasimov; Archpriest Matfey Stadnyuk, Secretary to His Holiness the Patriarch; Hegumen Panteleimon Dolganov; Hieromonk Lev Tserpitsky, and Protodeacon Andrey Mazur.

On the day of the jubilee, November 23, His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Patriarch Maksim concelebrated the Divine Liturgy assisted by the assembly of Russian and Bulgarian Orthodox Church hierarchs and members of the clergy at the Memorial Cathedral of St. Aleksandr Nevsky. After the Liturgy a thanksgiving moleben and panikhida were held for the builders of the cathedral and for the Russian and Bulgarian warriors who perished during the liberation of Bulgaria from the Ottoman yoke. After the divine services an official reception was given by the Holy Synod of the Bulgarian Orthodox Church on the occasion of the jubilee.

On November 24, His Holiness Patriarch Pimen and His Holiness Patriarch Maksim attended the Divine Liturgy in the Church of St. Nicholas—the Moscow Patriarchate Podvorye in Sofia.

On November 25, His Holiness Patriarch Pimen went to the Theological Academy of St. Clement of Okhrid in Sofia where he was presented with the diploma of Doctor of Theology *honoris*

causa. Metropolitan Nikodim was made an honorary member of the Sofia Theological Academy Council.

His Holiness Patriarch Pimen read his paper in the Assembly Hall on the theme: "Responsible Service of Local Churches in the Modern World." Metropolitan Nikodim's paper was dedicated to: "St. Clement of Okhrid in Russian Literature." His Holiness Patriarch Pimen received the Order of St. Ioann of Rila, First Class, from His Holiness Patriarch Maksim.

On November 26, His Holiness Patriarch Pimen was received by General Ivan Mikhailov, a member of the Politbureau of the Central Committee of the Communist Party of Bulgaria and First Vice-Chairman of the State Council of the People's Republic of Bulgaria.

The delegation of the Russian Orthodox Church visited the Dragolov monastery where talks were held at the residence of His Holiness Patriarch Maksim of Bulgaria on inter-Church and ecumenical ties of the Russian and Bulgarian Orthodox Churches.

On November 27, the delegation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen left for home.

On the way to Bulgaria and back His Holiness Patriarch Pimen stopped in Bucharest where he met His Beatitude Patriarch Justinian of Romania.

Russian Orthodox Church Delegation in Hungary

A delegation of the Russian Orthodox Church stayed in Hungary from November 22 to 29, 1974, and took part in the celebrations for the 25th anniversary of the Deanery of the Hungarian Orthodox Parishes of the Moscow Patriarchate. The delegation included: Archbishop Ionafan of Kishinev and Moldavia, head of the delegation; Archpriest Nikolay Gundyayev, Deputy Head of the Department of External Church Relations and docent at the Leningrad Theological Academy; Protodeacon Bogdan Soiko, a teacher at the Leningrad Theological Seminary.

On November 23 the delegation attended the solemn meeting dedicated to the occasion in Budapest. Numerous representatives of various Christian Churches and religious associations of Hungary and guests from the Bulgarian and Czechoslovak Orthodox Churches were also

present. Among the guests of honour were representatives of the State Committee for Religious Affairs of the People's Republic of Hungary and other state and public bodies of the country.

Archbishop Ionafan read the greetings telegram sent by Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, who is the ruling hierarch of the Orthodox Deanery in Hungary.

The focal point of the jubilee celebration was the Divine Liturgy concelebrated at the Dormition Cathedral of Budapest by Archbishop Ionafan of Kishinev and Moldavia and Bishop Nikolaj of Prešov (Czechoslovak Orthodox Church) on Sunday, November 24. At the Leszno Entrance, Archbishop Ionafan presented the clergy of the deanery with Patriarchal awards.

Archpriest Feriz Berki, the Superintendent Dean, was awarded the Patriarchal Cross; Archpriest József Berki, an ornamented cross; Father József Molnár and Father Tibor Imrenyi—pectoral crosses. Hieromonk Mozes Piko was elevated to the rank of hegumen. During the Divine Liturgy, Archbishop Ionafan read the message from His Holiness Patriarch Pimen to the clergy and laity of the Hungarian Orthodox Deanery on the occasion of its 25th jubilee.

On the same day the Russian Orthodox Church delegation attended the big reception organized by Archpriest Feriz Berki, the Superintendent Dean of the Hungarian Orthodox Parishes, in honour of the delegates and guests who had arrived for the celebrations.

On November 26, the delegation paid a visit to the Ecumenical Council of Churches in Hungary. Members of the Council Presidium and

its President, Bishop Dr. Tibor Bartha of the Reformed Church of Hungary, were present at the meeting. The Ecumenical Council of Churches in Hungary gave a reception that day in honour of the delegation from the Russian Orthodox Church.

The delegation was received by Imre Miklos, Chairman of the State Committee for Religious Affairs of the People's Republic of Hungary, on November 27.

While in Hungary the delegates got acquainted with the life of the Christian Churches of Hungary, visited their theological schools and had numerous ecumenical encounters.

Archpriest Feriz Berki, Superintendent Dean of the Patriarchal Hungarian Orthodox Parishes, gave a farewell reception in honour of the Russian Orthodox Church delegation on November 28.

On November 29 the delegation left for Moscow.

His Beatitude Patriarch Nicholas of Alexandria in the Soviet Union

His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa accompanied by Metropolitan Methodios of Aksum and Bishop Theodosios of Nicopolis, stayed in the Soviet Union from November 19 to 30, 1974.

Patriarch Nicholas of Alexandria and those accompanying him were guests of the Armenian Apostolic Church and her Primate, His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, from November 19 to 26; and from



Patriarch Pimen and members of the Holy Synod of the Russian Orthodox Church welcoming Patriarch Nicholas VI of Alexandria



The Presidium of the Third USSR Conference of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries which was held in the Hall of Columns (House of Trade Unions) in Moscow, from December 2 to 4, 1974. It was attended by Metropolitan Filaret of Kiev and Galich, Vice-President of the USSR-Greece Society, and Metropolitan Yuvenaliy of Tula and Belev, Vice-President of the USSR-Cyprus Society, who spoke at the conference

November 27 to 30 Patriarch Nicholas accompanied by Bishop Ireneos was a guest of the Russian Orthodox Church. The honoured guest visited Kiev and Moscow. His Beatitude met and conversed with His Holiness the Patriarch of Moscow and All Russia and members of the Holy Synod of the Russian Orthodox Church.

On November 30, His Holiness Patriarch Pimen of Moscow and All Russia gave a farewell reception in honour of His Beatitude Patriarch Nicholas of Alexandria. It was attended by the members of the Holy Synod of the Russian Orthodox Church, officials of the Synodal departments and the Moscow clergy.

On the same day, His Beatitude Patriarch Nicholas left the USSR.

ded Metropolitan Nikodim of Leningrad and Novgorod, the Patriarchal Exarch to Western Europe, the degree of Doctor of Theology *honoris causa* for his great services in the field of ecumenical and peacemaking activities.

* * *

On November 19, 1974, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, received Professor Jose Elias Aboid, General Administrator of the Antiochene Orthodox Church in Chile.

On November 21, 1974, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, received Pastor R. Brown (Presbyterian Church of the USA), Dean of the International Protestant Community in Zurich. The Rev. Raymond Oppenheim, Anglican Chaplain of the USA Embassy in Moscow, was present at the reception.

* * *

CHRONICLE

On the occasion of the 20th anniversary of the opening of the Christian Theological Academy in Warsaw the Academy Senate and Council awarded

Archpriest **Aleksiy Ostapov**, Magister of Theology, Professor of the Moscow Theological Academy and Secretary of its Council, passed away suddenly on January 15, 1975, at the age of



Services Conducted by His Holiness Patriarch PIMEN

OCTOBER-NOVEMBER, 1974

October 20 (7), 20th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On Sunday evening His Holiness read the Akathistos to St. Aleksey of Moscow and afterwards said the panikhida for the repose of the soul of his mother—Pelagiya, in the same cathedral.

October 26 (13), the Feast of the Iberian Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted the All-Night Vigil with the reading of the akathistos before the revered Iberian icon of the Mother of God in the Church of the Resurrection, Solovki, Moscow, together with Bishop Hermogen of Kalinin and Kashin and Bishop Nikolay of Mozhaisk. During the Liturgy the ectene for the dead was said for the lately-departed Archbishop Feodosiy Menzak, Archbishop Vitaliy Medvedensky, Archpriest Ioann Kedrov, Archpriest Andrey Rastorguyev, Archpriest Pavel Sokolovsky.

October 27 (14), November 3 (October 21) and November 10 (October 28), the 21st, 22nd and 23rd Sundays after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On November 3, during the Liturgy, the ectene was said for the repose of the soul of Archbishop Ilarion Troitsky of eternal memory. After the Liturgy, Patriarch Pimen read an akathistos before the revered Kazan Icon of the Mother of God. The akathistos was sung by His Holiness' hypodeacons.

On November 4 (October 22), the Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy with Me-

tropolitan Serafim of Krutitsy and Kolomna, Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and Bishop Serapion of Podolsk in the Patriarchal Cathedral of the Epiphany. On the eve of the feast, His Holiness the Patriarch conducted the All-Night Vigil together with Bishop Serapion of Podolsk.

November 6 (October 24), the Feast of the Icon of the Mother of God "Consolation of the Afflicted". On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Church of the Transfiguration in Ordynka Street, where there is a revered icon of the Mother of God "Consolation of the Afflicted", and on the feast day, Patriarch Pimen celebrated the Liturgy together with Archbishop Kiprian Zernoy and Bishop Serapion of Podolsk.

On November 8 (October 26), on the eve of the 97th anniversary of His Holiness Patriarch Aleksey's birthday († April 17, 1970), His Holiness Patriarch Pimen attended the panikhida for the repose of the soul of Patriarch Aleksey in the Domestic Chapel of the Vladimir Icon of the Mother of God, in the Moscow Patriarchate.

On November 15 (2), Friday of the 24th week after Pentecost, His Holiness Patriarch Pimen read an akathistos before the revered icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, in Obydensky Lane, Moscow.

On November 17 (4), 24th Sunday after Pentecost, the Feast of St. Ioannicius the Great, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After the Liturgy, Patriarch Pimen conducted the sung moleben to St. Ioannicius the Great. During the Liturgy the ectene was said for the repose of the soul of His Holiness Patriarch

Aleksiy and the following hierarchs who had taken part in the consecration as bishop of His Holiness Patriarch Pimen on November 17, 1957—Metropolitan Boris Wik, Metropolitan Nektariy Grigoryev, Archbishop Innokentiy Leferov, and Bishop Nestor Tugay.

On Sunday evening, His Holiness the Patriarch read the Akathistos to St.

Aleksiy of Moscow in the same cathedral.

On November 29 (16), Friday of the 26th week after Pentecost, His Holiness Patriarch Pimen read an akathistos before the revered icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, in Obyedensky Lane, Moscow.

The Responsible Service of the Local Churches in the Modern World

The speech delivered by His Holiness Patriarch PIMEN of Moscow and All Russia on the occasion of his being awarded the degree of Doctor of Theology honoris causa at the Sofia Theological Academy

Your Holiness, beloved brother Patriarch Maksim of Bulgaria, Your Graces, and venerable fathers and brothers—the professors and students of the academy, dear friends,

First of all, I should like to thank you for the honour of being allowed to speak at the Sofia Academy, which has been glorified by the works of many great theologians. While not daring to compare myself with them in depth and refinement of theological reflection, I should, nevertheless, like to offer for your enlightened consideration a few words describing the truly enormous responsibility that is borne today by the Orthodox Local Churches as they serve their peoples and the whole of mankind.

I. In his homilies on the Epistle to the Ephesians, in which the Apostle states his teaching on the Christian Church, St. John Chrysostom says that the worth of every member of the Church consists in that "each one creates, each one builds and each one serves".¹ The responsibility I have mentioned is that all without exception—pastors and laymen, old and young, rural and urban parishes, monasteries and sketes, and, finally, the Local Churches in Universal Orthodoxy and all the Christian societies in this world—should create, build and serve, in the first place, for the sake of that aim advanced by the Apostle Paul and subsequently by St. John Chrysostom—

"in unity of the faith" and in "perfect knowledge"—and, in the second place, to bring the love of Christ into this world through deeds of love for our neighbour. I would venture to draw your attention to the stress that John Chrysostom lays on the word "each" which we regard as highly important, for we cannot conceive of the responsible service of the Local Churches without the responsible participation in this service of the members of the Church, no matter what position they may occupy in her; this applies to the inner life of the Church, her participation in the ecumenical movement and service for the good of all mankind in the name of peace and justice. When listing the appellations of the Church in which "the faithful who are in the Church are called (ekkaléo)² from the realm of Satan into the Kingdom of Christ", the Russian ascetic St. Theophan of Zadonsk says that "the Church of Christ is called a vineyard... The Vine in this vineyard is Christ, the Son of God; the Grower is God, the Father of our Lord Jesus Christ... Those who cling to this true Vine... are His faithful ones, and they are attached to the Vine by faith and love, are enlivened by the juice of Its grace, imbibe it and bear fruit."³ The concept of universal involvement in active life in accordance with the Christian calling and of a universal living link with the Vine—our Lord Jesus Christ—and the demand to "bear fruit" (cf. Jn. 15. 2, 8, 16) are

characteristic of the Christian message throughout the Church's history; now they are still more insistent, since the Church is called upon from many quarters and by many circumstances, to bear witness. And so, it is universal activity that is demanded of all of us, I repeat, all of us, without exception, who call ourselves Christians, so that we shall create, build and serve at our Saviour's bidding.

When talking of universal responsibility in creating, building and serving, we shall do well to recall the words of St. Cyril of Jerusalem concerning the Church: "It is called the Church (i. e. a convocation or congregation) for good reason, since she calls everyone and assembles them together."⁴ Thus, joint creation, building and serving may be connected with the catholic task of the Church of Christ to call together and assemble all into a single body. In modern terms, it is the ecumenical task. The contemporary ecumenical development of the question of the truly Christian life and the responsible service of every Christian is coming to be raised more and more. We hold that it is necessary to make everyone aware of his responsibility to God and his neighbour for his Christian calling and for deeds accomplished in the name of Christ. But it is precisely this that must, in our view, lead to a growing consciousness of communion in the One, Holy, Catholic and Apostolic Church, to the restoration and strengthening of substantial elements in the genuinely Christian life, and to the assembly and convocation of the faithful into the one body of the Church of the Living God.

III. When originally referring to the local Orthodox Churches, we had no intention of making any abstract and general comments on Orthodoxy as a whole; we represent the Russian Orthodox Church, which performs her service largely inside the Soviet Union, and we are now standing here before our friends and brothers in the Bulgarian Orthodox Church and before the people of the People's Republic of Bulgaria. Let us, therefore, talk on the basis of the experience of brotherhood and friendship between our two Churches and the significant and friendly links

between our peoples; in other words, let us stand firmly on the soil of our common Slav culture and of our kinship in blood, language and, I think I am right in saying, spirit.

When delivering a sermon once, to mark the Feast of Sts. Cyril and Methodius, the enlighteners of the Slav tribes, one of the well-known pastors of our Church said: "The memory of Sts. Cyril and Methodius as the original teachers of the Slav peoples is a sign of the spiritual unity of the Slav tribes... In seeking unity with our Slav brethren, we wish to strengthen between us the love, peace and unanimity natural to brothers, and to make more common the interests of enlightenment, the sciences and the arts." Moreover, the preacher based his exhortations towards unity on our religious and moral kinship.⁵ There is no doubt that the saintly brothers Cyril and Methodius are a victorious symbol of Slav unity, and their names are hallowed in both the Bulgarian and Russian Orthodox Churches. This unity is multiform. We worship in a single language, and the harmony of our church singing is so close that in Bulgarian churches one often hears Russian melodies and arrangements, while in Russian churches on the most festive days we sing, with deep emotion, Bulgarian melodies, such as "Thee Who Hast Been Wrapped in Light" and "Noble Joseph". In the Nicene Creed we pronounce the Slavonic expression "Sobornaya Tserkov" (Catholic Church) in the same way, and use it to refer to the same concept as was held by the above-mentioned St. Cyril of Jerusalem—the idea of assembling with Christ and in Christ for the Kingdom of Heaven. There is much in common in our history, for instance the adoption of Christianity in the time of Tsar Boris in Bulgaria and Prince Vladimir in Russ, and the striving from the very outset for ecclesiastical independence, which arose naturally from the independence of our peoples. But there are far more common features in the contemporary history of our Churches and peoples. The jubilee celebrations* this year provide the best indica-

* The 50th anniversary of the consecration of the Patriarchal Memorial Cathedral of St. Aleksandr Nevsky.

tion of this community. Religion, the sciences, the arts, the political structure and our whole way of life all combine to assert this specific initial position, the position of traditional fraternity and friendship between our peoples, the peoples of Bulgaria and the USSR, and our Churches, the Bulgarian and Russian Churches.

III. What is the substance of Church responsibility today for creating, building and serving?

Upon the rock of faith in Christ, *the Son of the Living God* (Mt. 16. 16), the Church is being solidly built (Mt. 16. 18). When describing the prototypes of the Church in the Old Testament in his well-known discourses with Palladius, St. Cyril of Alexandria says: "We, too, offer up praise by assembling in our multitudes in the churches, in the unity of the spirit and, as it were, in one body and in one soul, by our faith... We also frequently glorify the Lord and, each one singly in his house, both day and night; this is an habitual practice for all pious men."⁶ The creation and strengthening of faith, and through it the creation of unity of spirit in the one body of Christ's Church animated by Christian virtues, is our principal and most responsible cause. Living in socialist countries, where freedom of conscience is a normal aspect of the social and state system, we are mainly concerned with fostering the honesty in belief of which St. Cyril speaks and which leads to honesty in the performance of duty towards our peoples and states. We are also concerned with the growth of ecclesiastical self-awareness through the consolidation of the rites of the Early Church in parochial life. We hope, not without cause, that in the building of a new society of more just relationships between people—I mean socialist development—our Churches, free of the defects that arose during the period of Byzantinism, will be able to participate fully through the work of their members—which in fact is taking place; we also hope that, owing to the freedom of conscience, the best traditions of the early Christian communities will be reborn in our parishes, which calls for the responsible participation in Church life of every Christian.

Of considerable importance in the creation and consolidation of the faith is the prayerful feats of our monks. Accordingly, it is a matter of great concern to both of our Local Churches to resolve the question of Athos as a centre of Orthodox worship, where the venerable monks of Bulgaria, Yugoslavia, the Soviet Union, and other Slav countries might, without let or hindrance, offer prayers for their Churches and people. Many inhabitants of both the Russian and Bulgarian monasteries would naturally like to follow our ancient custom and retire to the Holy Mount in order to perform loftier monastic feats. The light of piety, the warmth of prayer, and the spiritual fervour of those residing in the domain of the Holy Theotokos are needed to preserve the fitting spiritual attitude of mind of our Church members. That is why we jointly insist, and shall continue to insist, on the replenishment of the Bulgarian and Russian monasteries on Athos. The problem of Athos as a problem that Bulgarian and Russian Orthodoxy must resolve jointly.

The creation of one faith is also necessary in the dialogues that are proceeding between the Orthodox Churches that accept the Christological decisions of the 4th and 6th Ecumenical Councils and the Ancient Oriental Churches which follow the Miaphysite tradition of St. Cyril. In the course of fifteen centuries the socio-political and theological philosophical factors that gave rise to the Christological controversy have completely receded into the past. We have no wish for the unification of Church customs or for ecclesiastical centralization, nor have we any desire to see the socio-political system of our states transferred to the conditions in which the Ancient Oriental Churches existed. We seek only unity of faith, and this, as shown by the studies that have been undertaken, is already imminent; we wish for brotherly communion in the One Eucharist of the Orthodox Churches that is no longer divided into Chalcedonian and non-Chalcedonian. Now is a favourable time for this. What is called for is the active cooperation of all the Churches that wish to restore the unity that has been sundered for so long.

The creation of one faith, and not just common action, is necessary in the ec-

ecumenical movement. Here the Bulgarian and Russian Orthodox Churches, as well as the other sister Slavonic Churches, can bear witness to their understanding of catholicity—the sobornost of the Church, which calls for the growth of the inner forces of community and unity in faith, love and Christian hope, and which interprets sobornost as gathering together with Christ and Christ, as has already been mentioned.⁷ Here the widespread “horizontalism” in the ecumenical movement can be amended by the Orthodox assertion that there is also a need for unity in the so-called vertical dimension, as we once had occasion to say at the headquarters of the World Council of Churches,⁸ i. e. unity of confession, reflected in substantial structures of Church organization.

Thus, we see that the word “creation” that we borrowed from St. John Chrysostom is today assuming increasingly rich connotations, since the Church of the Living God, which demands the creation of unity of faith, is not something that is historically immobile and frozen in her traditional mould, but is a new life in Christ and in the Holy Spirit, as the Early Christian work *Adascalia Apostolorum* says: “Gather instantly together with believers, who are in the Church, your Mother, who gives life and bestows life.”⁹

Equally rich in expressing our Christian responsibility is the word “building”, which can be understood, firstly, in the sense of working for our own salvation, and, secondly, in the sense of building the Church in conformity with time and place.

When the late Patriarch of Moscow and All Russia, His Holiness Sergiy of blessed memory (†1943), spoke of faith in Christ as the basis of personal salvation, he was not advocating passive faith. He was simply laying the main emphasis on faith, which is necessarily followed by deeds in accordance with that faith. “A man may only regard himself as saved,” His Holiness wrote, “when he is in spiritual union with God, when he does good precisely from the awareness and in the light of this mystical union, and when he is ready to say that it is not he who lives, but Christ lives in him.”¹⁰ Christian asceticism enables

personal salvation to be interpreted as the salvation of one’s neighbour, as an act requiring the manifestation of love for the people around one, otherwise it introduces a social aspect into the concept of salvation.¹¹ On the social plane the working out of one’s own salvation poses many problems for the Christian thinker; in particular, it is very important to see good deeds performed outside the faith as the embryo, so to speak, of salvation and as a kind of intermediate link that might allow one to unite the good aspirations of both believers and non-believers. In other words, love for one’s neighbour must take into account all the good that can be perceived in him and must encourage the good in him—even though he may have no faith—through one’s own faith, love and hope. Is not this one of the important factors of universal salvation for which the Holy Church prays?

It is precisely this path of compassion and encouragement of all good in the world around the Church, the path of active response, that offers the Church the possibility of building in today’s secularized and unbelieving world. The inner richness of the Church will only be perceived and comprehended by the modern world when common ethical problems, common concerns and common sorrows and joys are clearly manifest in the way of life of the Local Churches. There is no need to dwell on this theme here, since the Bulgarian and Russian Orthodox Churches possess sufficiently rich experience of such building, which presupposes the Churches’ concern for the needs of their society and their support of the state’s good undertakings, which arises not from any transient considerations, but from the inner conviction of faith in the Saviour of the World, the Lord Jesus Christ. This path of compassion and assistance may also be called service, and so I move on to the third term culled from the works of St. John Chrysostom.

The Church’s service to the world originates in the commandment that we love our neighbour. St. Cyril of Alexandria writes: “I assert that, together with love of God, the love of one’s brethren must also be properly exercised: since any insufficiency in one of these means the absence of both...”¹² It

is on this foundation that the Russian Orthodox Church takes part in peacemaking, supports acts of justice, ponders the rights and obligations of man and, through theology and sermon, fosters the solution of ecological problems, and so on. Undoubtedly, service is also directed within the Church, but the greater part of Church responsibility nowadays lies in external service, especially in the aspects already mentioned. We could describe our experience of ecclesiastical participation in the World Peace Council, in the World Council of Churches and in the work of the Conference of European Churches, and we could say even more about the participation of the Russian Orthodox Church in the activities of the Christian Peace Conference, which represents the joint Christian service to peace and cooperation in various matters that are extremely relevant to life in the modern world more actively than the other ecumenical Church organizations.

However, all this is certainly well known to the present lofty assembly, for the Bulgarian Orthodox Church is zealous in her service to mankind today and cooperates in it with the Russian Orthodox Church. We hope for even closer cooperation in this field in the future. But the point that does need to be made here is that the service to mankind must be constantly permeated by a truly Christian spirit. St. Antony the Great has the following to say on the subject: "The Lord Himself ordered us to seek peace that we may attain it. Let us thoroughly comprehend the meaning of God's peace and aspire towards it, as the Lord said: *Peace I leave with you, my peace I give unto you*, so that no one can reproach us that our peace is the peace of sinners."¹³ Hence the need for theological substantiation of Christian action for the sake of peace, justice, etc., so that our fellowmen throughout the world should clearly see the Christian sources of our beneficence. Hence, too, the need for our genuinely Christian life in accordance with the Divine Commandments, for it alone can vouch for the honesty of our intentions and strivings in the service to men.

In our Church we are deeply concerned with the proper development of the theology of peacemaking and would

say that this constitutes a part of our responsibility in serving mankind today. However, while having due regard for theology, we do not forget the concrete tasks of our service: for example, support of the Conference on European Security, promotion of UN measures to resolve the Palestinian problem, cooperation to bring about disarmament, and so on. Nor do we forget that the success of the holy struggle for a lasting and just peace for all peoples, as the condition for the prosperity of mankind as a whole, depends primarily on uniting the deeds and activities of all people in good will—Christians, the adherents of other religions and people of no religion.¹⁴

In one of his distichs St. Gregory Nazianzus said: "A good beginning followed by a fine end; the justice of this follows from the deed."¹⁵ In our responsibility for the creation, building and service of the Local Churches in the modern world we can already see certain fruits or results of the action begun at various times which we can evaluate as good fruit. Let us, then, beloved fathers and brothers, boldly undertake joint good initiatives so as to *multiply... and increase the fruits of... righteousness* (2 Cor. 9. 10) through the grace of our Lord and Saviour and through our deeds of Christian service¹⁵ (Ibid. p. 12), for the glory and prosperity of our Churches and peoples.

NOTES

¹ Творения святого отца нашего Иоанна Златоуста. СПб., 1905, т. XI, кн. I, с. 99.

² The Greek *ekkaléo*, "I call forth" call out myself", "appeal".

В. В. Болотов. Лекции по истории Древней Церкви. СПб., 1907, т. I, с. 11.

³ Творения святителя Тихона Задонского. Об истинном христианстве. Кн. 2, ст. 2. О Святой Церкви и крещении. Гл. 1. О Святой Церкви. §§ 289-290. Изд. П. Сойкина, 5, с. 474-475.

⁴ Иже во святых отца нашего Кирилла архиепископа Иерусалимского, огласительного и тайноводственные поучения. Огласительные поучения 18, 24. М., 1900, с. 307.

⁵ Полное собрание сочинений протоиерея И. И. Сергиева. СПб., 1896, т. 3, с. 96-97.

⁶ Святой Кирилл Александрийский. О поклонении и служении в духе и истине, кн. Творения, ч. 2, М., 1882, с. 375.

⁷ Н. А. Заболотский. Кафоличность проблема экуменизма. ЛДА, 1970 (маш. написание).

⁸ JMP, No. 9, 1973, pp. 6-8.

⁹ *Didascalia Apostolorum*, XIII, 20.

Текст памятника в русском переводе.

А. Прокошева. Томск, 1913. Приложение, 97.

¹⁰ Архим. Сергей. «Православное учение о спасении», СПб., 1910, с. 239.

¹¹ In his work "Asketizm po pravoslavno-khrisnскому учению" Professor S. Zarin writes: 'the love of God in Christ should manifest itself not in exclusive contemplation, but in 'contemplation' that permeates genuinely Christian activity... The isolated meditator is deprived of the opportunity of really imitating the divine philanthropy towards his neighbour, and in man the most divine thing is that he can do good' (Gregory of Nazianzus)... Consequently, the urge in every man to attain the true worth of his normal form is indissolubly linked with his attraction towards other people, i. e. his love for them, and the actual performance of this communion generates the well-being of the person himself...

According to the teaching of St. John Chrysostom, a person only finds that which is of profit to himself when 'he seeks that which profits his neighbour"', and so on (Bk. II, St. P., 1907, pp. 476, 478, 481, 482).

¹² Творения святого Кирилла Александрийского. Ч. II, кн. 7. О любви к братьям. Цит. соч., с. 6.

¹³ Отечник. Избранные изречения святых иноков и повести из жизни их, собранные епископом Игнатием (Брянчаниновым). Изд. 4-е. СПб., 1903, с. 18.

¹⁴ Metropolitan Nikodim of Leningrad and Novgorod. Message to the Participants in the CPC Working Committee Session in Prague. JMP, 1974, N. 6, p. 40.

¹⁵ Творения иже во святых отца нашего Григория Богослова, архиепископа Константинопольского. М., 1844, ч. 4, с. 364.

St. Clement of Okhrid in Russian Literature

Address delivered by Metropolitan NIKODIM of Leningrad and Novgorod
at the Sofia Theological Academy on November 25, 1974

Your Holinesses, Your Eminences, Esteemed Chairman of the State Committee on Religion, Honoured participants of this assembly,

I am deeply touched by the kindness shown to me by His Holiness Patriarch Maksim and the Holy Bulgarian Synod, and the honour accorded me by the Council of the Theological Academy in conferring on me the Order of Sts. Cyril and Methodius, First Class, and electing me an honorary member of the Academy Council.

In this solemn hour, still feeling the powerful impact made by this unforgettable feast day which has brought us together in a single family, our thoughts and feelings are inevitably directed towards those things which continue as always to unite us in unbreakable bonds of brotherhood. We recall historical scenes from the distant past, events decades removed from us, the developments of contemporary life. All this testifies to the fact that the centuries-old ties between our peoples, ties which have endured the test of time and difficult trials, have grown stronger as we work together constructively for the common weal.

We have much in common. But the present festal occasion impels us to turn our attention to those things related to

the present moment. And here we cannot help but note our common veneration of great and pious ascetics, the true spokesmen for the finest strivings of the human spirit and men's loftiest aspirations. That is why not only Bulgarians, but also Russian Orthodox Christians, feel especially close to St. Ioann of Rila, the patron saint of the Bulgarian people; St. Paisius of Khilandar, who like the morning star presaged the Bulgarian renaissance, and St. Sofroniy of Vrachan, who brought the light to the Bulgarian people during their dark days of enslavement. That is why, especially in these times, are we united in our veneration of St. Aleksandr Nevsky, the fearless warrior of Holy Russia, who also holds a place of honour in the hearts of Bulgarians. But we are, above all, united by Sts. Cyril and Methodius, the first Slavonic apostles and teachers, who like wise builders laid the foundation for Slavonic literacy and culture. And today we are drawn together by their glorious successor and zealous enlightener of the Slavonic peoples, St. Clement of Okhrid, the patron saint of education in Bulgaria and also the patron of the Sofia Theological Academy.

In accepting with joy and gratitude my appointment as honorary member of this academy I would like to speak a

few words here on the legacy of St. Clement. I take the honour you have bestowed on me as testimony of your respect for the Russian Orthodox Church and for our country, and also for the eparchy within whose bounds ruled St. Aleksandr, to whom this cathedral and monument to the war of liberation is dedicated, and for the city on the Neva River, from whence St. Aleksandr received the name Nevsky, and for the metropolitan seat occupied by Metropolitan Isidor (whose unworthy successor I am today) to whom the blessed Anfim, Exarch of Bulgaria, addressed a letter describing all the horrors of Ottoman enslavement and violence, and where the firm and decisive words, "We will liberate Bulgaria," resounded.

And during the terrible years of the last war, when Bulgaria and all Europe were freed from the yoke of fascism, this city, surrounded by a hostile ring of fire, fought heroically and emerged victorious. In this connection it would seem most natural for me to speak of those links which unite our Churches and peoples. Today I would like to describe how St. Clement's activities are reflected in Old Russian literature and how they have been elucidated in the works of Russian scholars. Of course it is not my intention to add anything new with respect to this question.

Bulgarians love St. Clement so dearly, preserve his legacy so piously, study his works so diligently, that to say something new would be extremely difficult. I do not propose here to go into detail regarding this matter. It will suffice simply to touch on certain general aspects of this theme, for the relevant facts are well known.

A knowledge of St. Clement's beneficial literary activity is not limited to the Slavonic world. His works have been the object of study by many scholars in different countries. But long before this occurred, from time immemorial, members of the vast Slavonic tribe have been reading and rereading his sermons and homilies, with sincere gratitude toward their enlightener.

Bulgaria generously allowed Russia to share in the rich legacy of their apostle, this priceless storehouse of spiritual wisdom. This is indisputably affirmed by the remarkable monuments of Old

literature in which St. Clement's works are preserved. Over several centuries his sermons were copied and recopied by our ancestors and served to edify many generations of Christians. Manuscripts of the 11th-17th centuries, which include St. Clement's *Prologi*, *Torzhesy*, *venniki*, *Izmaragdy*, *Zlatostrui* and other collections of homilies indicate that the saint's sermons were ranked alongside the works of the great fathers and teachers of the Early Church. It is true that his sermons did not always bear his actual name, but this in no way diminishes their significance or their influence on the spiritual life of Christians in Old Russia. Sometimes his homilies were ascribed to St. John Chrysostom, but this only underscores how highly our forefathers valued his eloquence, so dear to the Russian spirit. In older times our own St. Kirill of Turov (12th century) was called the Russian Chrysostom, and his sermons achieved wide circulation even in the immediate post-Mongol period. And if we consider the even wider circulation (in time and space) of St. Clement's homiletic legacy, and also the rich and varied content of his sermons, we see that there really is good reason to call St. Clement another Chrysostom as well, and more over a Chrysostom of all the Slavs.

When printing came to take the place of manuscript art St. Clement's sermons were published in many editions and thus became the property of a large number of readers and listeners. By way of example we might point to the printed *Prolog*, published in the middle of the 17th century (now located in the library of the Leningrad Theological Academy, inv. No. 112189, without title page and date); on leaf 288-289 and on the reverse side we find, without direct indication of authorship, St. Clement's homily on the Feast of St. Mark the Evangelist, which begins with the words "Brothers, the Lord our God ever desires our salvation."²

Of course in those distant times St. Clement's literary legacy did not contribute to the author's fame; his works became the property of Slavonic literature in an odd and often nameless fashion.³

The personality and works of St. Clement attracted particular interest in

the 19th century, thanks to the discoveries of Slavists. At this time the question of the literary activity of St. Clement attracted the interest of leading scholars in the field. The desire to discover hitherto unknown works was supported not only by scholarly rivalry, but by the alluring thought of resurrecting the complete literary corpus of one of the first Slavonic writers, whose name was closely associated with the birth of our old literature."⁴

V. M. Undolsky (1815-1864), as we now know, was the first "discoverer" of St. Clement's works. After graduating from the Moscow Theological Academy, he worked in the library of the Trinity-St. Sergiy Lavra, where in 1840 he discovered a 12th century manuscript of a homily by St. Clement, Bishop of Slovenia. Shortly thereafter (in 1845) he became a member of the Society of Russian History and Antiquity and devoted all his time to searching, studying and preparing for publication these valuable monuments of Old Slavonic literature. Materials which he had a hand in collecting were subsequently published with the recension of the well-known Slavist P. A. Lavrov, who, in his preface to the edition, tells the story of V. M. Undolsky's discovery.⁵ The latter's contribution to the study of St. Clement's works has earned the admiration of Russian and Bulgarian scholars alike.⁶

After V. M. Undolsky's discoveries various individual sermons and homilies of St. Clement were published by such scholars as O. M. Bodyansky, A. E. Viktorov, A. N. Popov, I. I. Sreznevsky, L. I. Sobolevsky, P. A. Lavrov and others. I should note here that the experts on St. Clement's works include my blessed predecessor, Metropolitan Antony (Vadkovsky) of Petersburg, who became well known for his work while still an instructor at the Kazan Theological Academy, where from 1890 on he taught the history of Old Slavonic homiletic monuments on the basis of manuscripts. The fact that he was appointed a member of the commission for the description of manuscripts in the Solovetsky monastery library (in 1874) added to his expertise.⁷ In the Solovetsky *Torzhestvennik*, compiled at the end of the 15th century, he discovered two pae-

gyrics written by St. Clement: "Eulogy on the Incorporeal Michael and Gabriel" and "Eulogy on the Dormition of Our Sovereign Lady, the Mother of God." And in the *Izmaragd* written in the late 15th-early 16th century, he discovered yet another work, "Sermon and Encomium on Lazarus." These three sermons together with two others taken from V. M. Undolsky he published in *Pravoslavnyi sobesednik (The Orthodox Collocutor)*, (1881, Vol. 3, pp. 220-228, 347-350, 350-361), adding to them St. Clement's sermon on the Dormition in the widely circulated recension of a 16th century manuscript (pp. 229-236).

The publication of St. Clement's sermons and homilies in Russia was accompanied by the publication of his *Life*. The Greek text was first published by A. I. Menshikov,⁸ a professor at Moscow University, who also provided the first Russian translation (it was based on the Vienna edition of 1847, the work of the well-known Slavist F. Miklošič). Other editions and translations followed, including the translation of Professor M. D. Muretov of the Moscow Theological Academy.⁹ The most valuable edition from a scholarly point of view was the critical edition of a diffuse Greek text of St. Clement's *Life* published by N. L. Tunitsky, Professor at the Moscow Theological Academy; he also provided an exact Russian translation.¹⁰

Prof. Tunitsky began a serious study of materials related to St. Clement's life and work while he was still a student. Even his works as a student on this great scholar of antiquity were of such fundamental significance that N. N. Clubokovsky was induced to place them in the Orthodox Theological Encyclopaedia (St. P., 1910, Vol. XI, col. 140-155). After his student days he continued to work in this field, and his further research resulted in a monograph¹¹ which provided a detailed analysis of relevant sources and a brilliant essay on St. Clement based on the contemporary evaluations of his life and work. One of the reviewers of this major work was Professor M. D. Muretov, who listed among its positive qualities the author's description of St. Clement's tremendous significance as a "herald and servant of the Slavonic idea" for Bulgarians and all Slavs, not

only because of his practical activity, but also because he inculcated Slavonic literacy, and composed the Slavonic divine service and created the Slavonic literature.¹²

Professor Tunitsky undertook the publication of St. Clement's collected didactic works, and also prepared for publication the early text of the Pentecostarion, whose translation was undertaken by St. Clement.¹³ Unfortunately the conditions created by the war did not allow the scholar to complete this important work.

In this brief excursion into history I have singled out only an insignificant part of all that relates to St. Clement and his influence on our literature. It goes without saying that one cannot isolate his works from those which came before and after in Bulgaria and other Slavonic countries. In fact at this point we cannot imagine how the culture of the Slavonic peoples would have developed if there had been no Sts. Cyril and Methodius; if their disciples, driven out of Moravia, had not found refuge in Bulgaria; if favourable conditions had not been created for the great work of St. Clement, his co-workers and successors. The combination of these circumstances guaranteed the success of St. Clement's activities, and his works served as the foundation for the further development of Bulgarian literature, which in turn provided a powerful impetus for the development of spiritual culture in Russia.¹⁴ This makes the works of St. Clement even more significant. And if our forefathers of old were often drawn only intuitively to the magnetic force of the spiritual wisdom contained in St. Clement's works, we now see how scholarly research, which at present is being continued with great success by Bulgarian scholars,¹⁵ makes us realize how close and dear this great Slavonic teacher is to us, how widespread his influence has been. So much so that in many respects his works are in reality pan-Slavonic in nature and are of significance for all Slavs.¹⁶

In closing, allow me to convey on my own behalf, and on behalf of the Lenin-grad Theological Academy Council, our best wishes on the occasion of St. Cle-

ment's feast day to His Holiness Patriarch Maksim, the Holy Synod of the Bulgarian Church, the rector, teachers and students of the Sofia Theological Academy, and all those working in the field of theology, who under the protection of their Heavenly Patron have been inspired by the bright example of his service to the Church and the people and who are worthily continuing his work in the Bulgarian Orthodox Church.

NOTES

¹ Academician I. I. Sreznnevsky ascribes the manuscript containing St. Clement's homily and found in the Trinity-St. Sergiy Lavra to the end of the 11th century. See his *Drevnie pamyatniki russkogo pisma i yazyka* (X-XIV cc.), 2nd. ed., St. P. 1882, p. 80.

² Ср. Климент Охридски. Събрани съчинения, т. I. Обработ. Б. Ст. Ангелов, К. М. Куев. Хр. Кодов. Изд. БАН. София, 1970, с. 137—138. Свети Климент Охридски. Слова и поучения. Прев. архим. д-р Атанасий Бончев. София. Синадално издателство, 1970, с. 44—46.

³ Н. Л. Туницкий. Обзор обработки во проса о литературной деятельности святого Климента, епископа Словенского. «Богословский вестник», 1913, ноябрь, с. 533.

⁴ Ibid., 537.

⁵ В. М. Ундольский. Климент, епископ Словенский. М., 1895.

⁶ Н. Л. Туницкий. Обзор обработки... с. 544, 565-566; Климент Охридски, Събр. съч. т. I, предисловие, с. 29.

⁷ Архиепископ Антоний. Из истории христианской проповеди. Изд. 2. СПб., 1895, с. V-VI.

⁸ Материалы для истории письмен. М., 1885.

⁹ «Богословский вестник», 1913, август, с. 423-474.

¹⁰ Материалы для истории жизни и деятельности учеников святых Кирилла и Мефодия. Вып. I. Сергиев Посад, 1918.

¹¹ Святой Климент, епископ Словенский. Его жизнь и просветительная деятельность. Сергиев Посад, 1913.

¹² Журналы собраний Совета МДА за 1913 год, с. 139.

¹³ Н. Л. Туницкий. Святой Климент, епископ Словенский, с. VI.

¹⁴ А. И. Соболевский. Южнославянское влияние на русскую письменность в XIV-XV веках. СПб., 1894, с. 11—16.

¹⁵ П. Сырку. К истории исправления книг в Болгарии в XIV веке. т. I, вып. 1. Время и жизнь патриарха Евфимия Терновского. СПб., 1898. К. Радченко. Религиозное и литературное движение в Болгарии в эпоху перед турецким завоеванием. Киев, 1898.

¹⁶ «Климент Охридски». Сборн. от статии по случай 1050 г. от см. му. София, 1966. Климент Охридски. Събр. съч., т. I. София, 1970.

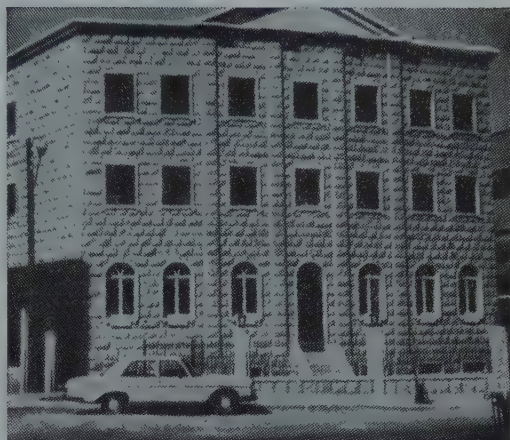
¹⁷ П. Динев. К. Охридски в развитието на българската литература. См. об. «Климент Охридски», с. 25, 37.

Dedication of the Chapel of the Russian Orthodox Church Representation in Damascus

In a quiet lane known as Bizem Street in the Malni district of Damascus, in the new part of the city, there stands a large white stone edifice only recently constructed—the premises of the Representation of the Russian Orthodox Church with the Patriarch of Antioch and All the East.

On July 12, 1974, the Feast of Sts. Peter and Paul, the chapel in the new building of the Representation was dedicated to the holy martyr St. Ignatius the Theophoros by Bishop Serapion of Podolsk, the Representative of the Moscow Patriarchate to the Patriarch of Antioch. Concelebrating with His Grace was Bishop Alexander of Edessa, a hierarch of the Antiochene Orthodox Church, who arrived for the dedication with the blessing of His Beatitude Elias V, Patriarch of Antioch. Many clergymen took part in the divine service which was attended, besides the parishioners, by members of the Soviet Embassy in the Syrian Arab Republic and representatives of the Damascan public.

After the service Bishop Serapion delivered an address on the significance of the temple in the life of the Christian, and the significance of this particular temple as one more blessed link in Christ between the Russian and Antiochene Orthodox Churches, between



the Soviet and Arab peoples, and one more visible sign of God's blessing bestowed upon us.

His Grace Bishop Serapion expressed his gratitude to all who had come together to honour this important occasion in the life of the Representation. "May God's blessing," said the bishop, "be always upon the bonds of friendship and love in Christ which from time immemorial have existed between the Orthodox Sister Churches of Antioch and Russia. May the Lord grant peace, prosperity and progress to the Soviet and Arab peoples!"

VIKTOR KLYUYEV,
Secretary of the Representation

Damascus, Syria

Archimandrite Grigorios Mudzuris Dean of the Alexandrian Podvorye in Odessa

By an ukase issued on July 27, 1974, by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, Hieromonk Grigorios Mudzuris has been named Exarch of the Alexandrian Patriarch to the Moscow Patriarch and Dean of the Alexandrian Podvorye in Odessa.

Hieromonk Grigorios came to Odessa from Alexandria on August 23, 1974. With the blessing of Metropolitan Ser-

giy of Kherson and Odessa, the new dean was met at the seaport station by Archimandrite Chrysostomos Papadopoulos, the former Dean of the Alexandrian Podvorye, Archpriest Simeon Bozhok, Acting Secretary of the Odessa Diocesan Board, and A. I. Sokal, warden of the podvorye. At the podvorye itself Hieromonk Grigorios was met by the clergy of the Greek Church of the Holy Trinity. On the evening of the same day Hieromonk Grigorios and Ar-



Archimandrite Grigorios Mudzuris

chimandrite Chrysostomos read the akathistos before the icon of the Mother of God "Joy Unhoped-For" in the Church of the Holy Trinity.

On August 24, Hieromonk Grigorios, Dean of the Alexandrian Podvorye, and Archimandrite Chrysostomos paid a visit to Metropolitan Sergiy of Kherson and Odessa, who greeted them warmly and wished the former fruitful service and God's help in all his endeavours on behalf of the Russian and Alexandrian Orthodox Churches. Hieromonk Grigorios assured Metropolitan Sergiy that he would apply himself wholeheartedly and maintain worthily the great traditions of the podvorye and the Alexandrian Patriarchate.

On August 25, the twelfth Sunday after Pentecost, Archimandrite Chrysostomos and Hieromonk Grigorios concelebrated the Divine Liturgy in the Church of the Holy Trinity in the podvorye. On August 28, the Feast of the Dormition of the Most Holy Theotokos, after the Liturgy in the Greek Holy Trinity Church, Archimandrite Chrysostomos presented the new exarch, Father Grigorios Mudzuris, to the congregation.

On September 1, the thirteenth Sunday after Pentecost, Archimandrite Chrysostomos and Hieromonk Grigorios concelebrated the Divine Liturgy with Metropolitan Sergiy of Kherson and Odessa in the Church of the Dormition in the Odessa monastery. At the request of His Beatitude Nicholas VI Patriarch of Alexandria, and with the blessing of His Holiness Patriarch Pimen, Metropolitan Sergiy raised Hieromonk Grigorios Mudzuris to the rank of archimandrite during the Lesser Entrance, and spoke a few words expressing his best wishes to him in his forthcoming service. After the dismissal Metropolitan Sergiy thanked Archimandrite Chrysostomos for his labours as Exarch of the Alexandrian Patriarch in Odessa, and wished him God's blessing and aid as he assumed his new duties as General Secretary of the Synod of the Alexandrian Patriarchate and in all his endeavours for the glory of the Holy Church.

On the same day Metropolitan Sergiy gave a reception; among the guests were Archimandrite Chrysostomos, Archimandrite Grigorios and Archimandrite Agafangel, Rector of the Odessa Theological Seminary. The reception took place in a cordial and brotherly atmosphere.

* * *

Archimandrite Grigorios (secular name Eustratios Georgios Mudzuris) was born in the village of Agiasos on the island of Mytilene in Greece on April 5, 1941. At the age of 16 he entered the Great Athonite Lavra of St. Athanasius as a novice. In 1959 he took monastic vows. In 1963 he finished the Athonite theological school. In 1966 he was ordained and assumed the office of secretary at the Great Lavra on Athos, subsequently he was appointed Secretary to the Koinotes of Holy Mount Athos in Karyai. In 1970 he was ordained hieromonk and sent to the Metropolitanate of Serrai. In 1973 he was transferred to the jurisdiction of the Alexandrian Patriarchate and was appointed priest of the Church of the Prophet Elijah in the city of Alexandria.

IGOR TIKHONOVSKY,
Teacher at the
Odessa Theological Seminary

On the Road to Dialogue with the Ancient Oriental Churches

(The Magister's Thesis of B. A. Nelyubov)

On November 22, 1974, there was an open session of the Moscow Theological Academy and Seminary Council at which Docent Boris Aleksandrovich Nelyubov defended his master's dissertation: "The Ancient Oriental Churches".

* * *

Boris Aleksandrovich Nelyubov was born into the family of an office employee in the town of Perovo, Moscow Region, on November 15, 1930. On finishing secondary school in Moscow he entered the Moscow Theological Seminary in 1950. However, his studies were temporarily interrupted by his coming of age for national service. After a term in the Soviet Army, B. A. Nelyubov graduated from the Moscow Theological Seminary in 1957. In 1961 he graduated from the Moscow Theological Academy.

B. A. Nelyubov wrote his Candidate's thesis for the Department of Greek. Its theme was: "The translation of the Greek service book published in Athens in comparison with the Slavonic text." The Moscow Theological Academy Council granted him post-graduate scholarship with the right to teach Greek to the second-year students of the academy. His post-graduate work consisted of a translation from the Greek of the well-known work, "The Three Liturgies", by Professor Panagiotis Trempeas of Athens University.

After writing this paper and delivering a trial lecture: "On the significance of the Greek language in theology", in 1962, B. A. Nelyubov was confirmed in his office as docent at the Department of Greek of the Moscow Theological Academy. Since that time he has been teaching this subject to students of three academic years. In the same year he was invited to work first as a referent and then as a translator in the Department of External Church Relations

of the Moscow Patriarchate, where he is still working.

At the academy, Docent B. A. Nelyubov taught Greek to students of both the full-time and correspondence departments, gave consultations, reviewed doctor's and magister's dissertations, and compiled text books on the Greek language and on the "Ancient Oriental Churches" course. At the Annual Convocation on October 14, 1971, he read a paper on the theme: "The Coptic Church" (*JMP*, 1971, No. 12).

* * *

The thesis submitted by the candidate was the result of two years' research in the newly-opened Department of Ancient Oriental Churches.

It was written in response to a resolution adopted by the Holy Synod of the Russian Orthodox Church on October 19, 1971, to further steps towards dialogue with the Ancient Oriental Churches (*JMP*, Russ. ed., 1971, No. 11, p. 4). These tasks determined the character of the present research. This was mentioned by Nelyubov himself in his address prior to the disputation.

"The modern theologian," he said, "does not simply *remember days of old* (Ps. 143. 5) and accumulate material then incorporate it in a definite system, but deeply analyzes the events of past and present in order to resolve—in the light of a correct evaluation of these ecclesiastical events—the many urgent questions which have now become topical. One of them is the question of dialogue between the Holy Churches of God and the Ancient Oriental Churches—the Coptic, Ethiopian, Syro-Jacobite, Malabar and Armenian.

"The events of recent years testify to the way this theme of unity, in the light of the forthcoming dialogue with the Ancient Oriental Churches, is now sounding forth with special force at both official and non-official inter-Orthodox and inter-Christian meetings.

Therefore, it is extremely important for the Orthodox theologian not only to collect all material relating to the history, doctrine, service and administration of these Churches, not only to give a general evaluation from the Orthodox standpoint of all that has occurred in their life over the last one-and-a-half thousand years, but also to point the way to Truth, to find the *one thing that is needful* (Lk. 10.42) and to do so in such a way as to reveal the common positive elements linking both sides—Orthodox and non-Chalcedonian—in order to work out a mutually satisfactory basis of union in the name of Christ's behest *that they all may be one.*"

This is the task which the author of the thesis "The Ancient Oriental Churches" had set himself. He strove to emphasize not so much the differences which have often given rise to mutual alienation and prejudicial attitudes, but rather the idea of internal kinship and unity with these Churches—a unity which has been severed for various reasons often having nothing to do with the Churches themselves. It was necessary to show, through an objective examination of the reasons and factors behind this sad division, that the atmosphere of alienation which has reigned for many years between Orthodox and non-Chalcedonian believers was a result of the extremely limited Orthodox acquaintance with the Ancient Oriental Churches and, possibly, in some cases, of the prejudiced approach to them. True, on both sides there were outstanding theologians who, acknowledging the pernicious nature of this Church anomaly, held a sober view of the state of affairs, and made attempts to ease Church relations. However, these were individual and spasmodic attempts and therefore invariably unsuccessful.

"In collecting my material," he went on, "I encountered certain difficulties, for not all works give a sufficient coverage of the recent events in the life of the Ancient Oriental Churches. Therefore every detail I unearthed in ecclesio-historical literature was an important link in the overall chain of consistent research. In collecting these grains of information I also turned to ecclesio-historical literature of other countries...

"In regard to many questions bound up with the doctrine of the Ancient Oriental Churches it was important not only to know the opinion of Orthodox theologians but also to take into consideration the witness of the non-Chalcedonian Church representatives themselves. That is why the minutes of the three unofficial meetings in Århus, Bristol and Geneva, at which Orthodox and non-Chalcedonian theologians elucidated their standpoints on a number of questions, were of great significance for me. The same goes for the articles in our Church organ, *The Journal of the Moscow Patriarchate*...

"The work as a whole consists of four parts.

"Part one unfolds the general reasons which were responsible in various degrees for the sad division between the Eastern Orthodox and the non-Chalcedonian Churches, i. e. various political events and national discords as well as internal Church dissensions during the first five centuries of Christianity. Although Christianity was accepted by the peoples of the Byzantine Empire who had their own history, traditions, national self-consciousness and language, these factors could not but influence the life of each Church.

"Thus, as a result of the war between Persia and Byzantium in the 4th century, the Armenian Church was compelled to remove herself from under the jurisdiction of the Archbishop of Caesarea and to proclaim her independence. Even earlier (in the 3rd century), following the Persian conquest of most of Mesopotamia and Syria, the Syrian Church came to be divided into Eastern and Western factions. Later the Coptic Church was also completely severed from Byzantium owing to the conquest of Egypt first by the Persians and then by the Arabs. As far as the Ethiopian and Malabar Churches were concerned although they were geographically remote from the political and ecclesiastical events of that era in the Middle East they nevertheless remained in essence subordinate to the Coptic Patriarch and the Nestorian Catholicos respectively.

"The strivings of the Byzantine emperors for ecclesiastical and political domination had a negative influence on provincial Churches because, pursuing

first and foremost state interests, they gave no consideration whatsoever to ecclesiastical questions and resolved them in accordance with political expediency. After the first three Ecumenical Councils, Alexandria acquired considerable influence in questions of doctrine and became the bulwark of Orthodoxy in the era of Sts. Athanasius and Cyril of Alexandria. But whereas in peacetime the Byzantine emperors caused dissatisfaction among the believers of the Eastern provinces by their actions, under the stress of "the invasion of enemies" they modified their tactics and accepted compromise solutions—they worked out the *henotica*, expositions of the faith, and made certain concessions to the Monophysites in order to remedy the situation and win the trust of the people. Both steps aroused indignation among the population of the eastern provinces, who would have preferred to be ruled by Persians or Arabs rather than the Byzantine governors, especially since, in the early stages, the infidels showed a certain tolerance for the Monophysites and Nestorians in the lands they had invaded, displaying respect for their national feelings.

"Part one also deals with the theological discords between the Orthodox

and non-Chalcedonians on Christological questions as well as internal Monophysite disputes which did much to aggravate the sad division of the Churches.

"In dealing in part two with the life of each of the Ancient Oriental Churches (their history, doctrine, administration, service), I have striven to show the common elements linking them with the Orthodox Churches. The Ancient Oriental Churches played a big role in spreading the Gospel of Christ. Crowned by the diadem of martyrdom, sanctified by the precious blood spilled by their countless children, they... bore witness to the omnipotent power of God made manifest in weakness and, despite constant privation, kept alive the inextinguishable flame of sincere faith in the Divine Founder of the Church of Christ, humbly holding in their feeble hands the Cross—the symbol of suffering and victory—the Cross under whose protection and in whose name they lived.

"The question of the relations between the Orthodox and non-Chalcedonian worlds forms the subject of part three, which tells of the efforts undertaken over recent years for the sake of the unity bequeathed by God.

"In conclusion, as if in response to



Docent B. A. Nelyubov during the disputation of his thesis at the Moscow Theological Academy

the question: *How shall this be* (Lk. 1. 34), I propose one possible means of healing this wound on the body of the Church—a dogmatic basis for union between the Ancient Oriental Churches and the Orthodox Catholic Church. This basis is provided by the formula of St. Cyril of Alexandria, a formula which is acceptable to both sides: ‘The one incarnate nature of the Word of God’ (μία φysis του θεού λόγου σεσαρκωμένη).

“Part four is an appendix which gives the names of the Primates of the Orthodox Local Churches of Constantinople, Alexandria, Antioch and Jerusalem and the five non-Chalcedonian Churches in order of succession from the times of the Apostles down to our own day. Also listed are the dioceses of the Oriental Churches. This final part of the work indicates the elements of internal organic unity between the Ancient Oriental Churches and the Orthodox Churches—namely the common Apostolic Tradition of the first five centuries of Christianity and fundamental resemblances in Church administration.”

The first official opponent, Archbishop Pitirim of Volokolamsk, who is a professor at the Academy and a member of the Inter-Orthodox Theological Commission for Dialogue with the Ancient Oriental Churches, gave a positive appraisal of the dissertation. He showed that the significance of B. A. Nelyubov’s work was also determined by its practical significance for the theologians who are concerned with studying the history and essence of the creed of the Ancient Oriental Churches, the so-called non-Chalcedonian. By studying their creed and position in the Christian world, Archbishop Pitirim said, we are making a contribution to the clarification of non-Chalcedonian doctrine. Their long history, which has been rife with troubles, has led to the stagnation of theological thought. We have great respect for and entertain friendly, spiritual feelings towards the representatives of these Churches, who provide an example of true faith, loyalty to their traditions and the firmness of the Christian way of life, but we have an inadequate knowledge of their theological literature and dogmatic formulae. This and their

insulated theological basis impedes the progress of fraternal ecumenical dialogue. Basically the dogmatic thinking of the non-Chalcedonian Churches goes back one-and-a-half thousand years, to the time when the passions of the Monothelite disputes raged around the Mediterranean Sea, when Byzantium sent forth not only imperial decrees but punitive expeditions, and when the local population of the so-called Monophysite communities, many members of which, without having an adequate knowledge of the essence of the theological problems involved, defended with their life, first and foremost, their loyalty to their Church...

Referring to some of the shortcomings in the work, Archbishop Pitirim expressed the hope that the author would correct them before editing it for the press.

The second opponent, Docent Anatoliy Petrovich Gorbachev of the academy, concentrated his attention on the negative aspects of the dissertation. He proposed that it be returned to the author for further work and resubmitted for defence when it had been polished up.

An unofficial opponent, Docent A. I. Osipov made additional comments on the theological part of the thesis.

The candidate advanced counter-arguments in reply to the opponents’ remarks.

There then developed a lengthy discussion in which other members of the Council took part—Professor Archpriest Aleksiy Ostapov, Docent Konstantin Komarov, Professor Emeritus of the Academy A. I. Georgievsky—and the overwhelming viewpoint on the dissertation was made clear. It was reflected in the words of the Rector of the Academy and Seminary, Archbishop Vladimir of Dmitrov, who pointed to the special importance of Docent B. A. Nelyubov’s work in our ecumenical age. “If we are interested in the history, doctrine, and activities of the Protestant Churches,” said the archbishop, “for the sake of promoting inter-Christian understanding and cooperation—both in its theological and social aspects—the more so are we drawn to the Ancient Oriental Churches, because, to a large extent, our beliefs are alike and our goals and tasks common.”

In a secret ballot a majority of the

council members lent their support to his view.

The following decision was recorded in the journal of the Council's sittings:

1. To award Docent B. A. Nelyubov the degree of Magister of Theology for the submitted and discussed work: 'The Ancient Oriental Churches' and to award

him the title of professor. 2. To ask His Holiness Patriarch Pimen to confirm the present resolution of the Council".

The confirmation of His Holiness followed on December 11, 1974.

Father ANATOLIY PROSVIRNIN,
Teacher at the Moscow
Theological Seminary

NEWS OF THE DIOCESES

The Diocese of Kiev. On October 14, 1974, the Feast of the Protecting Veil of the Mother of God, Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine, conducted the Divine Liturgy in the Kiev Convent of the Protecting Veil, and on the eve, All-Night Vigil. At the Liturgy the Exarch preached a sermon on the history and significance of the feast—the intercession of the Most Holy Theotokos for the Christian people.

On November 3, the 22nd Sunday after Pentecost, the metropolitan celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the town of Chigirin, Kiev Region. At the Lesser Entrance he bestowed a patriarchal award—an ornamented cross—upon archpriest Ioann Tkachenko. At the Liturgy His Eminence delivered a homily on the Gospel lesson—of the rich man and poor Lazarus, and on this connection explaining St. Paul's teaching of man corporeal and spiritual.

On November 4, the Feast of the Kazan Icon of the Mother of God, the metropolitan celebrated Divine Liturgy in the Kiev Convent of St. Florus where one of the altars is dedicated to the Kazan icon. At the Lesser Entrance the Exarch, with Patriarch Pimen's blessing, elevated Father Vladimir Ezersky, the Rector of the Church of the Protecting Veil in the village of Ploskoe, Kiev Region, to the rank of archpriest. In his homily on the history of the feast, His Eminence spoke of the beneficial intercession of the Theotokos during the years of trial for our Motherland. On November 8, the Feast of St. Demetrius of Salonika, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Protecting Veil in Priorka, Kiev, where there is a side-chapel dedicated to St. Demetrius the Great Martyr, and preached on the theme of the feast.

On November 10, the 23rd Sunday after Pentecost, the metropolitan officiated at Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Skalevatka, Chernukassy Region. At the Lesser Entrance His Eminence, with the Patriarch's blessing, elevated

Father Vasilii Vovchenko, the rector of the church, to the rank of archpriest.

Bishop Varlaam of Pereyaslav-Khmel'nitsky, Vicar of the Kiev Diocese, besides conducting services in the Cathedral of St. Vladimir in Kiev, officiated at divine services in other churches of Kiev and of the Kiev Diocese.

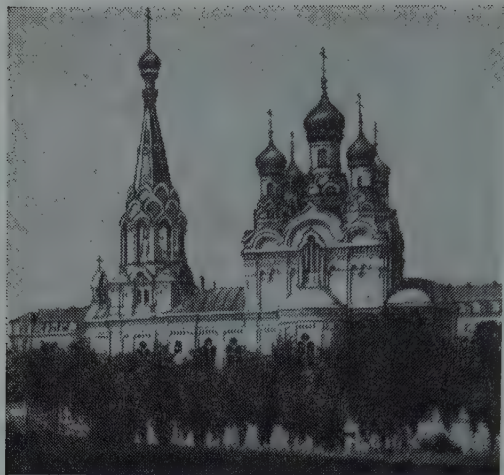
On September 12, the Feast of the Translation of St. Aleksandr Nevsky's Relics, Bishop Varlaam celebrated Divine Liturgy in the church dedicated to this saint in the village of Fenevichi, Kiev Region. Father Gavriil Grishchenko, the rector of the church, welcomed His Grace with a short address. In his sermon at the Liturgy the bishop outlined the ways of emulating St. Aleksandr Nevsky—to be peacemakers, to love the Motherland and to be her worthy sons.

On September 14, the beginning of the ecclesiastical year and the Feast of St. Simeon Stylites, Bishop Varlaam celebrated Divine Liturgy in the Church of St. Simeon in the village of Petropavlovskaya Borshchagovka and preached on the theme of the day.

On November 8, the Feast of St. Demetrius of Salonika, the bishop conducted Divine Liturgy in the Church of St. Demetrius in the village of Zhulyany, a suburb of Kiev, and delivered a homily. At the end of the service he asperged the church and worshippers with holy water.

On November 10, the 23rd Sunday after Pentecost, the Feast of St. Parasceve (Pyatnitsa) the Martyr, Bishop Varlaam officiated at Divine Liturgy in the Church of St. Nicholas in the village of Rogozov, Kiev Region, where there is the much revered icon of St. Parasceve. At the service the hierarch delivered an exhortation. Father Ioann Strelnikov, the rector of the church, warmly thanked the bishop for his visit.

On November 14, the Feast of Sts. Cosmas and Damian the "Silverless", the bishop conducted Divine Liturgy in the church dedicated to these saints in the village of Kolentsy. On that same day the parish celebrated the 100th anniversary of its church. His Grace preached a sermon on the significance of the temple for the Christian.



The Church of St. Simeon the Divnogorets in Dresden, GDR

The church building and worshippers were asperged with holy water.

The Diocese of Berlin. The 100th Anniversary of the Dresden Orthodox Church. Glittering with its golden cupolas the small Russian Orthodox church which stands amidst the modern buildings arrests the attention of anyone arriving at the main railway station of Dresden, the ancient capital of Saxony. On June 9, 1974, 1st Sunday after Pentecost, of All Saints, the Dresden parish of the Russian Orthodox Church celebrated the 100th anniversary of the dedication of its church.

From 1862 the large Russian colony living in the capital of the former Duchy of Saxony had a domestic chapel in a rented villa. The present church in honour of St. Simeon the Divnogorets was built in 1872-74 and dedicated on June 6 (May 24, Old Style), 1874. It stands on the land donated by a city's resident, Wolner, and was built with the money collected by Orthodox believers. Since the largest donation had been made by the parishioner Semyon Semyonovich Vikulin the believers decided to dedicate the church (as a token of gratitude) to his Heavenly Patron—St. Simeon the Divnogorets (feast on June 6 /May 24/). The five-cupolaed church and belfry was designed by architect T. Bosse in the old Russian style and built in the old part of the city, not far from the main railway station.

Celebrations began on Saturday evening, June 8, with the All-Night Vigil conducted by Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe. His Grace was met by the rector, Father Mikhail Dandar, with a cross in his hand; Archpriest Pyotr Vloddek, Ecclesiarch of the Cathedral of the Resur-

rection in West Berlin; Father Mikhail Turchin, editor of the *Stimme der Orthodoxie* (Voice of Orthodoxy); Archpriest Evgeniy Lachotzky (Polish Orthodox Church), Rector of the Orthodox church in Krakow; Archpriest Yaroslav Shuvarsky, Rector of the Church of St. Aleksey of Moscow in Leipzig; Father Dušan Kostić (Serbian Orthodox Church), rector of the Orthodox parish in the town of Peroj, Yugoslavia; Hieromonk Mozy Piko (Deanery of the Hungarian Orthodox Church), Rector of the Church of the Holy Trinity in Miskolc, and Father Ladislav Fedor (Czechoslovak Orthodox Church), rector of the parish in the town of Podgorod, CSSR.

Many non-Orthodox believers attended the All-Night Vigil and Divine Liturgy celebrated on the feast day. At the All-Night Vigil Father Mikhail Dandar told the congregation about the history of the church and noted its significance in the ecumenical cooperation of Christians. At the end of the service, His Grace the Exarch addressed the worshippers with a short homily. He spoke of the joy in the hearts of the Christians of various confessions who had gathered there on this anniversary day.

On the feast day, at 10 a. m., the ringing of bells announced the beginning of the festal service and all the clergy came out to meet His Grace "with glory". The churchwarden, M. V. Vasiliev, welcomed the Exarch with the traditional Russian bread and salt. The choir sang with great devotion under Precentor A. V. Fink.

At the Lesser Entrance, Archbishop Filaret bestowed a pectoral cross—a Patriarchal award—upon the rector, Father Mikhail Dandar, for his zealous work for the good of Christ's Church. At the end of the service, His Grace the Exarch greeted the congregation with the joy of the feast and said that the present celebrations bore witness to the ecumenical cooperation and friendship of Christians in socialist countries. Then Archbishop Filaret read out a congratulatory telegram from Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations. The churchwarden M. V. Vasiliev and precentor A. V. Fink were awarded Patriarchal Certificates for their work for the welfare of the Dresden church. The Exarch's benedictory certificates were handed to all the choristers and the German parishioners—Gerd Kleb and lector Gottfried Reinhard—for their devotion to the church. After the Liturgy a festal moleben was said followed by a procession with the cross round the church, and "Many Years" sung at the close.

A dinner given in honour of the guests in the Astoria Hotel was attended by His Grace Archbishop Filaret; the officiating clergy; Bishop Ger-

rd Schaffran of Meissen (Roman Catholic Church); Land Bishop Dr. I. Hempel (Evangelical Lutheran Church); Pastor Rüdiger (Methodist Church); Father Werner Druschler (Old Catholic Church); Helmut Asis, Chairman of the Union of Jewish Religious Communities in the GDR; G. E. Lapin, USSR Consul in Karl-Marx-Stadt; Fritz Flint, Deputy State Secretary for Ecclesiastical Affairs of the GDR Government; representatives of the State Secretariat for Ecclesiastical Affairs of the Dresden District; Herr Ulmann, representative of the Chairman of the Dresden District Council; Johann Krating, Chairman of the CDU District Council; Prof. Dr. Zacher, representative of the District Council of the German-Soviet Friendship Society, as well as representatives from Orthodox parishes in Leipzig, Chemnitz, Berlin, Catholic and Protestant pastors, and staff members of the Exarchate.

Archbishop Filaret, Bishop Hempel and Bishop G. Schaffran delivered speeches in which they emphasized their joy at the close communion among believers of different Christian confessions and expressed their conviction that good relations and ecumenical contacts for the welfare of the Churches and peoples of our fraternal countries would develop and consolidate further. *Archpriest Pyotr Vlodek*

The Diocese of Vologda. Orthodox believers of the Vologda Diocese and its capital hold sacred the memory of their heavenly patrons, those saints of God, who have revealed the great power of their faith in Christ and love for Him already on earth, and now in Heaven are interceding for this world. In 1974 the feast in honour of the Vologda saints was prayerfully observed on the 3rd Sunday after Pentecost. On June 22 and 23 divine services in the Vologda Cathedral of the Holy Theotokos were conducted by Archbishop Mikhail of Vologda and Veliki Ustyug.* The venerable Gerasim was the first amongst the Vologda saints to be canonized by the Holy Church. St. Gerasim is commemorated in Vologda



Archbishop Filaret of Berlin celebrating Divine Liturgy in the Church of St. Simeon the Divnogorets

twice a year; March 17 (4)—the day of his passing away (1178), and September 1 (August 19)—the day of his arrival in Vologda (1147). This second, local feast is marked with great solemnity in the Church of St. Lazarus in Vologda, and in 1974 the divine service was conducted by Archbishop Mikhail.

Last summer His Grace conducted divine services in many churches of the diocese. A large number of the clergy took part in these pontifical services which were attended by numerous worshippers for whom the prayerful communion with their archpastor and the beauty of the festal services were a source of spiritual joy. For a long time Orthodox believers will remember these feasts as days when their hearts and souls were illumined with divine grace.

At every service Archbishop Mikhail delivered homilies explaining the meaning of the festal events being celebrated and the Gospel readings. He called on his listeners to be vigilant and devout, to struggle daily against temptations and to fulfil unhypocritically God's commandments on love and peace, truth and mercy.

* Since September 3, 1974—Archbishop of Leningrad and Michurinsk.

The Diocese of Volyn. The Feast of Mid-Pentecost was celebrated last year with especial

joy in the Korets convent on May 8. On this feast, divine service differs from that conducted on the other days after Easter not only in those generally practised features established in the Rubrics but also because of the convent's own traditions.

The Church Rubrics prescribe the Lesser Blessing of the water to be carried out on this day. Following the local custom, the priest who had blessed the water, together with Reverend Mother Natalia and nuns carrying icons and banners and singing the troparion proceeded to the convent garden where the blessing of the bees, the new hives, the garden and all the convent's other property annually takes place. A cross, a Gospel and a vessel with holy water were placed on a decorated table. The service began as usual, and Psalm 143 was read, after which the priest said the prayer for the blessing of bees and asperged them with holy water. Then there followed the Gospel reading and "The office said in the fields, in the vineyard, or in the orchard..." in which God's blessing is invoked for a timely harvest of the fruits of the earth. While the priest was asperging the garden, cattle yard, storehouse, well and other buildings with holy water, the choir sang over and over the Mid-Pentecost troparion. This touching and festal singing of the sisters of the holy cloister was a fervent and sincere prayer to the Giver of Life to multiply the fruits of the earth in the convent, throughout our God-protected land and all over the world.

The Diocese of Ivanovo. On October 9, 1974 the Feast of St. John the Divine, Archbishop Iov of Ivanovo and Kineshma came to the village of Stebachevo, Teikov District, and on the occasion of the patronal feast celebrated Divine Liturgy followed by the festal moleben and "Many Years" in the local church. During the Liturgy and after the moleben His Grace preached on Christianity implementing the Apostle of Love's behests and thus promoting world peace.

On October 14, the Feast of the Protection of the Veil of the Mother of God, His Grace visited the village of Krasnoye, Palekh District, and celebrated Divine Liturgy in the Church of the Icon of the Mother of God "The Sign". It is a remarkable piece of architecture in the style of Russian classicism of the early 19th century (1804). The church is situated near the village of Palekh which is well known far beyond the Ivanovo Region because of the miniatures produced there. The murals of the refectory part of the church were executed by wonderful local craftsmen, those of the Palekh school.

Archbishop Iov was welcomed by the rector of the church, Archpriest Vladimir Tkachev, members of the church council and many believers. With His Grace's blessing, Archpriest Nikolay Demyanovich preached at the Liturgy on the theme of the feast. During the moleben the archbishop addressed the worshippers with an exhortation, calling on them to multiply spiritual riches granted by God, and to be worthy children of Christ's Church and exemplary citizens of our Motherland.



The Church of the Icon of the Mother of God "The Sign" in the village of Krasnoye, Palekh District

The Patriarchal Parishes in Canada. The Day of Orthodoxy of Believers of the Patriarchal Parishes in Canada celebrated their 11th "Day of Orthodoxy" with solemn prayer on June 23, 1974, the 3rd Sunday after Pentecost, when Bishop Makariy of Uman, Administrator of the Patriarchal Parishes in Canada and ad interim in the USA, officiated at Divine Liturgy in the presence of numerous worshippers.

The clergy and laity of our parishes made everything ready for the Day of Orthodoxy, yet the parishioners of the Church of St. John the Baptist in Vegreville (90 km from Edmonton) did it with special zeal. Their church (founded by Russian immigrants in 1922) was honoured with organizing the

ast and welcoming Bishop Makariy, hierarch of the Mother Russian Church, and all the clergy and laity of our parishes in the provinces of Alberta and Saskatchewan, and other guests.

Bishop Makariy was warmly met by the clergy and laity "with glory". Viktor Timchuk, chairman of the church committee, presented the bishop with the traditional bread and salt. Archpriest Ioann Margitich, Dean of the Cathedral of St. Barbara in Edmonton, cordially welcomed the hierarch. In his reply, Bishop Makariy conveyed Patriarch Pimen's blessing to all the faithful children of the Russian Orthodox Church gathered there. His Grace also conveyed fraternal greetings from the clergy and laity of the Patriarchal Parishes in the USA, and then went on to say that by celebrating the Day of Orthodoxy we paid a tribute of profound love and gratitude to those missionaries whose deeds are now bearing abundant fruit of faith.

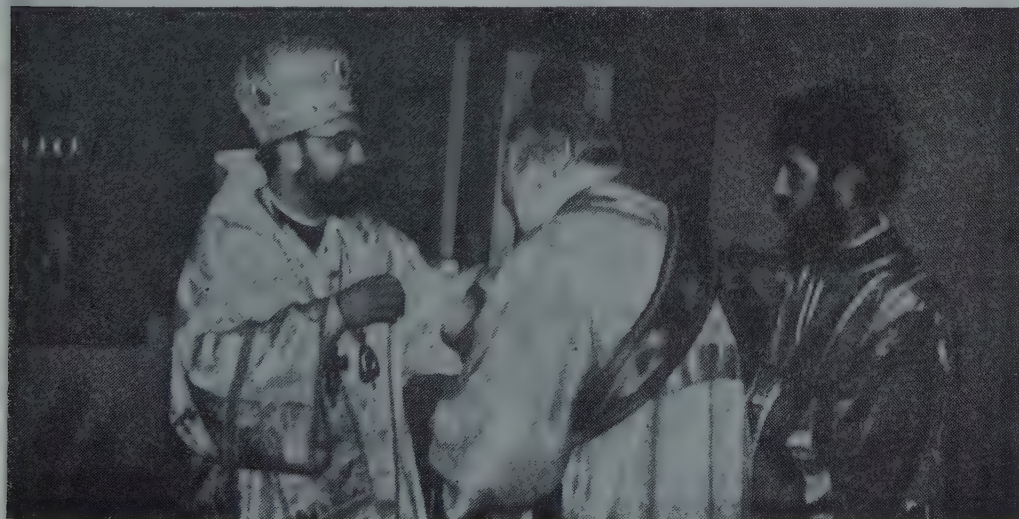
At the Liturgy, Bishop Makariy's concelebrants were Archpriest Ioann Margitich, Archimandrite Hermogen Cherkashin, Archpriest Ioann Borchia, Archpriest Mircea Panciuc (Romanian Orthodox Church), Hegumen Dimitriy Shur, Archpriest Vladimir Zayats, Archpriest Viktor Petlyuchenko, and also the clerics from the Patriarchal Parishes in the USA—Father Vincent Savarino, Father Antony Chelkovich and Deacon Iakov Valasek. The choir of the St. Barbara Cathedral conducted by William Holden sang devoutly. At the Lesser Entrance the bishop bestowed a mitre upon Archpriest Ioann Borchia—an Easter 1974 Patriarchal Award for his distinguished service to our Church. After the Communion Verse Father Vincent Savarino delivered a homily on the virtues which every Orthodox Christian should acquire. Bishop

Makariy gave an exhortation on the love for the Mother Church and Orthodoxy. After "Many Years" the congregation sang "Eternal Memory" for all the departed hierarchs, priests and children of our Church in Canada.

Coming up to kiss the cross, the worshippers greeted Bishop Makariy with the joy of the feast. The divine service was over, but the celebrations continued. The sisterhood of the Vegreville Church of the Protecting Veil arranged a festal meal in the City Hall, at which His Grace spoke of the life of the Orthodox Russians in Canada, noting the ecclesiastical achievements of the envoys of the Mother Church. After the meal Archpriest Viktor Petlyuchenko read a paper on the history of Orthodoxy in Canada. A performance was given by the dance ensemble of the Romanian Parish of Sts. Constantine and Helen, Equal to the Apostles.

At the end of the celebrations Archpriest Ioann Borchia, Rector of the Church of St. John the Baptist, thanked Bishop Makariy and all those present for their prayers and participation in the Day of Orthodoxy.

The Diocese of Korsun. (The West European Exarchate, France). On Saturday, June 29, 1974, during Divine Liturgy in the Paris Church of the Icon of the Mother of God "Consolation of the Afflicted", Bishop Pierre of Korsun ordained Jean Forstmann, churchwarden of this Orthodox parish in France, deacon, and on June 30, the 4th Sunday after Pentecost, ordained him presbyter. On the photo below: Jean Forstmann after the ceremony of his blessing as subdeacon, June 29, 1974, during the "washing of the hands" by Bishop Pierre before the Great Entrance.



The Diocese of Kostroma. Celebrations to honour the archpastor. On August 23, 1974, the Feast of St. Laurence the Archdeacon and Martyr, and other martyrs of Rome, Archbishop Kassian of Kostroma and Galich prayerfully



Archbishop Kassian of Kostroma celebrating divine service in the Kostroma cathedral on his 75th birthday, August 23, 1974

marked his 75th birthday. Many believers and representatives of the clergy of the city and rural parishes came to the Kostroma Cathedral of the Resurrection to offer their prayers jointly with the archbishop. His Grace was met joyfully "with glory". The Divine Liturgy was followed by a thanksgiving moleben which was sung by all the clergy led by the archbishop. Before the moleben His Grace delivered a short homily and paternally asked the clergy and worshippers to pray for his health and salvation.

After the moleben the archbishop was greeted by Archpriest Ioann Shcherban, dean of the cathedral; N. F. Saveliev, the churchwarden; Archpriest Pavel Tyurin, the spiritual director of the diocese and the rector of the church in the village of Nikola-Trestino; Archpriest Aleksandr Dzichkovsky, Rector of the Church of the Saviour in Zaprudnenskaya, Kostroma;

Archimandrite Serafim (Borisov) and Protodeacon Ioann Sazonov, both of the cathedral. Archbishop Kassian received telegrams of congratulation from His Holiness Patriarch Pimen, hierarchs, priests, relatives and friends.

The Diocese of Mukachevo. On August 4, 1974, Archbishop Grigoriy of Mukachevo and Uzhgorod celebrated Divine Liturgy in the Uzhgorod Cathedral of the Exaltation of the Holy Cross. He was assisted by an assembly of the cathedral clergy and other clerics. At the Lesser Entrance His Grace bestowed a mitre—a Patriarchal award—upon Archpriest Dimitriy Shchoka. The archbishop congratulated the recipient on this high award and noted his distinguished service to Holy Orthodoxy. Deacon Dimitriy Sidorov of the cathedral was ordained presbyter during the Liturgy. At the end of the service His Grace delivered a sermon to the worshippers who crowded the majestic cathedral on the significance of the Holy Church in the believer's life. He spoke of how she accompanied with maternal love her children from birth even unto death, strengthening them spiritually with the Holy Sacraments through which the grace of the Holy Spirit was granted as it had been promised by the Divine Founder of the Church, our Lord Jesus Christ. His Grace added that the Holy Church's maternal care was extended to her children even beyond their death—she continuously offers fervent prayers for them. The moleben was followed by "Many Years". Archpriest Dimitriy Shchoka thanked His Holiness Patriarch Pimen and Archbishop Grigoriy and said that such a high assessment of his work induced him to work more zealously for the benefit of the Holy Church.

The Diocese of Odessa. From July 12 to August 9, 1974, on the invitation of His Holiness Patriarch Pimen, a delegation from the Alexandria and Jerusalem Orthodox Church was a guest of the Russian Orthodox Church.

The delegation, headed by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, included Bishop Timotheos of Eleusis, Bishop Ireneos of Nicopolis and Hieromonk Spyridon Eustafiou, oikonomos of the Patriarchal Chancellery. The guests were accompanied by Archpriest Pyotr Raina, the Exarch of the Moscow Patriarch to the Patriarch of Alexandria. In the morning of July 12, the delegation arrived in Odessa. At the seaport station the Alexandrian guests were met by a member of the Holy Synod, Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine; Metropolitan Sergiy of Kherson and Odessa and other officials. The delegation

re accommodated in the Odessa Monastery of the Dormition.

On the same day, His Beatitude Nicholas VI and his party attended Divine Liturgy in the Dormition Cathedral. On July 12, the Feast of Sts. Peter and Paul and of the Kasperovskaya icon of the Mother of God, the divine service was concelebrated by Metropolitan Filaret of Kiev and Galich and Metropolitan Sergiy of Kherson and Odessa assisted by the cathedral and city clergy. Patriarch Nicholas VI was ceremonially met at the entrance to the pealing of bells.

After the service His Beatitude together with the hierarchs and clerics of the Alexandrian and Russian Orthodox Churches held a festal moleben before the revered Kasperovskaya icon of the Mother of God.

Metropolitan Sergiy greeted the honoured guest on behalf of His Holiness Patriarch Pimen. In his turn Patriarch Nicholas VI expressed his heartfelt gratitude to Patriarch Pimen who had invited him to visit this country. His Beatitude also thanked Metropolitan Sergiy for the cordial welcome accorded him and his party.

On Saturday, July 13, Patriarch Nicholas VI and his party visited the Odessa Theological Seminary. In the evening His Beatitude and Metropolitan Filaret of Kiev and Galich attended All-Night Vigil which was conducted by Metropolitan Sergiy together with Bishop Timotheos and Bishop Ireneos in the Cathedral of the Dormition at the Monastery of the Dormition. After the All-Night Vigil, a dinner was given in the monastery guesthouse; among those invited were His Beatitude Nicholas VI with the delegates, and the delegation of the Federation of Evangelical Churches in the GDR which had arrived for the First Theological Conversations in Zagorsk.

On the next day, the 6th Sunday after Pentecost, July 14, Patriarch Nicholas VI celebrated Divine Liturgy in the Church of the Holy Trinity (the Alexandrian Podvorye). He was assisted by Metropolitan Filaret of Kiev and Galich, Metropolitan Sergiy of Kherson and Odessa, members of the delegation, Archimandrite Chrysostomos Papadopoulos, the podvorye clergy and other clerics. The Liturgy was attended by the delegation of the Federation of Evangelical Churches in the GDR. After the service Archimandrite Chrysostomos Papadopoulos, Patriarch Nicholas VI and Metropolitan Sergiy exchanged speeches of greeting.

The reception given at the podvorye by Archimandrite Chrysostomos Papadopoulos was attended by Pope and Patriarch Nicholas VI with the delegates, Metropolitan Filaret of Kiev

and Galich, Metropolitan Sergiy of Kherson and Odessa, the clergy of the Church of the Holy Trinity of the Alexandrian Podvorye, other clerics, and also by the delegation of the Federation of Evangelical Churches in the GDR.

On the same day a reception in honour of His Beatitude Nicholas VI was given by Metropolitan Sergiy of Kherson and Odessa in his residence.

On July 15 the delegates of the Alexandrian Orthodox Church left Odessa. From July 15 to 26, they visited Moscow, the Trinity-St. Sergiy Lavra in Zagorsk, Leningrad and Riga; on July 26 they returned to Odessa.

In the evening of July 27, Saturday, Patriarch Nicholas VI and those accompanying him attended All-Night Vigil in the Cathedral of the Dormition of the Odessa monastery and on July 28, the 8th Sunday after Pentecost, the commemoration day of the Holy Fathers of the Six Ecumenical Councils, the Alexandrian guests and Metropolitan Sergiy of Kherson and Odessa attended the Divine Liturgy in the same cathedral.

On July 29, Patriarch Nicholas VI and his party again visited the Odessa Theological Seminary.

On August 1, the Alexandrian delegation visited the Church of the Nativity of the Blessed Virgin in Slobodka, Odessa. At Metropolitan Sergiy's recommendation, Patriarch Nicholas VI awarded Archpriest Grigoriy Gerasimenyuk, the rector of the church, the Order of St. Mark the Apostle, Third Class.

On August 2, the Feast of St. Elijah the Prophet of God, Patriarch Nicholas VI attended Divine Liturgy; on Saturday, August 3—All-Night Vigil, and on August 4, the 9th Sunday after Pentecost—Divine Liturgy in the Dormition Cathedral of the Odessa monastery.

On August 5, Monday, the Alexandrian guests accompanied by Metropolitan Sergiy of Kherson and Odessa, Archbishop Iosif of Ivano-Frankovsk and Kolomya and others left for Kherson. At the Kherson river port they were met by the city clergy and other officials. In the Cathedral of the Holy Spirit, His Beatitude, vested in a mantle, invoked God's blessing upon the worshippers. A moleben was said and "Many Years" sung to Patriarch Nicholas VI and Patriarch Pimen. His Beatitude and his party kissed the locally-revered shrines in the cathedral. Afterwards the delegation visited the Greek Church of St. Sophia and the church at the cemetery. The Primate of the Alexandrian Church was wholeheartedly welcomed and greeted by rectors of the churches and believers of Kherson.

His Beatitude visited the Grave of the Unknown Soldier and by a minute of silence honoured the

memory of the heroes who fell in the Great Patriotic War and laid flowers at the grave.

At Metropolitan Sergiy's recommendation, in the Diocesan Board offices, Patriarch Nicholas VI bestowed the Order of St. Mark, Third Class, upon Archpriest V. Strashevsky, the metropolitan's secretary for the Kherson Region and the Dean of the Cathedral of the Holy Spirit.

On the same day the Patriarch and his party returned to Odessa.

In the morning of August 9, the Feast of St. Panteleimon, the Great Martyr and Healer, His Beatitude Nicholas VI read the akathistos before the revered Kasperovskaya icon of the Mother of God in the Dormition Cathedral. Officiating with him were Metropolitan Sergiy of Kherson and Odessa, Archbishop Iosif of Ivano-Frankovsk and Kolomya, members of the delegation, Archimandrite Chrysostomos Papadopoulos, Archpriest Pyotr Raina, the cathedral clergy and other clerics. After the akathistos Metropolitan Sergiy turned to the Primate of the Alexandrian Church with a short address. In his reply Patriarch Nicholas VI cordially thanked His Holiness Patriarch Pimen and His Eminence Metropolitan Sergiy for the warm hospitality and brotherly love extended to him and his party which he would retain in his heart forever.

After luncheon in the hotel, His Beatitude handed Metropolitan Sergiy the charter of notification on the appointment of Hieromonk Grigorios Mudzuris, the new representative of the Church of Alexandria, as his Exarch in Odessa (see p. 19).

On that same day Metropolitan Sergiy gave a farewell dinner in honour of Patriarch Nicholas. At the metropolitan's recommendation His Beatitude bestowed upon Archpriest Leonid Nedaikhlebov and Hegumen Palladiy Shiman, lecturers at the Odessa Theological Seminary, the Order of St. Mark, Third Class.

At midnight Patriarch Nicholas VI and his party left for Alexandria. At the seaport station, among those who came to see the honoured guest off were Metropolitan Sergiy of Kherson and Odessa, Archbishop Iosif of Ivano-Frankovsk and Kolomya, Archimandrite Chrysostomos Papadopoulos, Archpriest Pyotr Raina and other officials.

The Diocese of Riga. While on a brotherly visit to the Russian Orthodox Church, His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, was a guest of the Riga Diocese from July 22 to 25. His Beatitude was accompanied by Bishop Timotheos of Eleusin, Bishop Ireneos of Nicopolis, Hieromonk Spyridon Eustafiou, oikonomos of the Patriarchal Chancellery, Archimandrite Chrysostomos Papadopoulos,

the Patriarch of Alexandria's Exarch in Odessa and others. The guests got acquainted with the ecclesiastical life of the diocese, visited the Cathedral of the Holy Trinity, Trinity-St. Sergiy Convent and Orthodox churches in Riga. In all the churches they were met with the pealing of bells and rectors' welcoming addresses; supplicatory ectenes were said and "Many Years" sung in their honour, while worshippers presented them with flowers. On July 23, the guests drove along the Riga coast and later were received by Archbishop Leonid of Riga and Latvia in his summer residence.

In the evening of July 24, Patriarch Nicholas VI of Alexandria, his party, Archbishop Leonid and the clergy of Riga sang an akathistos to the Mother of God in the city cathedral. After the divine service Archbishop Leonid greeted the guests. Replying to His Grace, the Patriarch spoke of his love for the Russian people and the Russian Orthodox Church; he conveyed to the Riga Diocese the blessing of the ancient Alexandrian Church founded by St. Mark the Evangelist and Apostle. He also called on the believers to preserve their faith and Orthodox Church traditions. Afterwards Patriarch Nicholas VI awarded Archbishop Leonid the Order of St. Mark the Apostle, First Class.

On the same day, Archbishop Leonid gave a reception in honour of the guest in the Riga Hotel. The reception was attended by His Beatitude with his party, the Orthodox clergy of Riga, Bishop Julian Vaivods of Great Makriana, Administrator of the Riga Diocese, Vicar Bishop Tabikar Valerian Zondaks (Roman Catholic Church), and presidium members of the Lutheran Church Consistory in Latvia. Speeches of greetings were exchanged at the reception.

During their stay in Latvia, the Alexandrian guests saw the Exhibition of Economic Achievements of the Latvian SSR, and visited the memorial complex on the site of the Salaspils concentration camp where they laid flowers at the monument to the victims of fascism and sang the Lity for the Dead.

* * *

From August 30 to 31, 1974, Riga welcomed several members of the delegation of the National Council of the Churches of Christ in the USA, headed by Dr. Robert Marshall, President of the Lutheran Church in the USA, which had come to our country on an official visit. They included Dr. Robert Lamar, Moderator of the United Presbyterian Church, Professor Charles Weir, Dr. Dorothy Marple, Executive Secretary of the Lutheran Church Women's Organization, and Mrs. Pauline Grant, President of the Women's



The new dean of the Alexandrian Podvorye in Odessa Archimandrite Grigorios Mudzuris (left) at the audience given by His Holiness Patriarch Pimen in October 1974. On the right: Metropolitan Yuvenaliy of Tula and Belev (see p. 19).

missionary Council of the Christian Methodist Episcopal Church.

The guests paid a visit to Archbishop Leonid in Riga and Latvia. Their talk with him centred upon the ecclesiastical life of the Riga Diocese and ecumenical ties in Latvia. The guests saw Orthodox and Lutheran churches and were received by Archbishop Dr. Janis Matulis, head of the Evangelical Lutheran Church of Latvia, at his residence attached to the consistory. They familiarized themselves with the life of the Lutheran Church and attended a dinner given in their honour by Archbishop Janis Matulis at the pastorate of the Church of St. Paul.

In the evening of August 30, the American guests attended divine service in the Lutheran Cathedral of St. John where Dr. Robert Marshall delivered a sermon on the unity of the Christians throughout the world in their striving for world peace and justice, and urged all the believers to pray for each other.

After the service the guests together with Archbishop Janis Matulis and members of the Consistory Presidium made for the Orthodox Cathedral where Archbishop Leonid, assisted by the Riga clergy, officiated at the Office for the

Burial of the Mother of God. The guests and representatives of the Latvian Lutheran Church together with Orthodox worshippers took part in the procession with the Holy Shroud of the Mother of God round the cathedral.

After the service, Archbishop Leonid greeted the guests on behalf of the clergy and laity of the diocese; Dr. Robert Marshall in his turn thanked him for the opportunity afforded them to take part in the common prayer, and expressed his satisfaction at the spirit of genuine ecumenism prevailing in Latvia.

In the evening of August 31, a reception was given in the Riga Hotel which was attended, apart from the American guests, by Archbishop Janis Matulis together with Plamsis and Liepinš, members of the Consistory Presidium, and Vicar Bishop Valerian Zondaks from the Riga Diocese of the Roman Catholic Church. Among the guests were also P. I. Liepa, representative of the USSR Council for Religious Affairs in the Latvian SSR, and his deputy A. A. Sakharov. Speeches exchanged at the reception dwelt on the significance of world unity of Christians, on their tasks in the struggle against starvation, disease and injustice.



The Dual Commandment of Love



n the Name of the Father, and of the Son, and of the Holy Spirit!

Today, brothers and sisters, we heard the Gospel account of how a lawyer came to Christ our Saviour and tempted Him with the question: *Master, which is the great commandment in the law?* and how the Lord answered him: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets* (Mt. 22. 36-40). The Saviour's answer tells us how a man should live in order to gain eternal life.

Love of God and love of man are inseparable one from the other. The Lord is our Heavenly Father, the Creator of the world, the Great Being before Whom each and every one of us bows down the head in adoration and to Whom each addresses his holy aspirations and prayers. It is not only life that we receive from the Lord God, but eternity as well. It is natural that man should love God, for how else could we regard our Creator but with the love of our whole heart and our whole soul? How important, then, dear brothers and sisters, not to let the latter be soiled by any evil, but to keep it pure for God. A man's soul is the point of focus for his whole spiritual world, and this must be clear and pure, for it is only a clear and pure soul that can love the Lord, and it is only such love that is pleasing to Him.

Jesus Christ calls us to love God *with all our mind* as well, which is to say with that faculty which determines our conscious attitude to God and to the world around us. To love God in this way means to direct the power of the

intellect, the greatest gift of God, only towards good, to penetrate the mysteries of Divine Providence and praise God for the marvels of His creation and His wisdom which are revealed to those who reach an understanding of the world and its perfection.

This is the content of the first and greatest commandment of the Lord which we often separate from the commandment to love our neighbour. Loving God, we strive to keep His commandments and to serve Him, but when it comes to putting them into practice there is noticeably less zeal to fulfil God's will. Many of us consider that the most important things are prayer and love of God, forgetting that the love of God is worthless unless we love one another. And this is why the Lord said: *Thou shalt love thy neighbour as thyself*, that is to say wish him what you would wish for yourself, so that your love for yourself becomes the measure of your attitude to others. Only then can you fulfil the dual commandment of love for God and for man.

We are all dependent upon one another and all guilty before one another; we all go to make up one great human family, so that the mutual estrangement which is born of sin and the absence of love is a result of not fulfilling the divine commandment of love for one's neighbour. It is of course difficult to force oneself to love a man who is deliberately cruel and evil, but the Word of God is true. The Lord strengthens our spirit with the example of His great and perfect love, by which He sent down His Son to save both the good and the evil, and helps us to overcome our worst feelings. Only love like unto God's only prayer and an immense effort to cultivate our better feelings, can gradually create in us a new, spiritual and specifically Christian consciousness.

We must learn to forgive, in order to fulfil God's commandment of love for our neighbour. The Lord put it directly: *If ye forgive not men their trespasses, neither will your Father forgive your trespasses* (Mt. 6. 15). Hence it follows that to fulfil the commandment of love of God and our neighbour, we must overcome the limitations of the soul's natural state and grow spiritually commensurate with the love of Christ and the perfection to which He calls each one of us. Only that heart in which God's grace has implanted an ability to share in the divine compassion for our lowly men can burn with an all-forgiving love. Love helps us to do away with everything that stands as a barrier to good relationship with others. All divisions will disappear from the field of spiritual vision if we concentrate on what is fundamental in man, even if the man himself is unattractive to us. And then we shall perceive that we are beset by passion and sin, that he who is suffering from spiritual disease of which he must be cured in order to save what is precious within him, and made in the image of God.

The true Christian, living in the Spirit of God, will be able, unquestionably, to fulfil the commandment to love God and his neighbour, because he forgives and rises above offences, prejudices and estrangements. He sees before him the human soul with the ulcers it has received through sin, and prays for it to be healed. He loves it with the love of Christ, wishing for its recovery and return to God, belonging to Him as it does.

Prayer for those we dislike is especially pleasing to God. From the lives of the saints we know that it was the bold prayers of the tormented for their tormentors that were truly efficacious with God and that often, when one of those tormented was set free, he would say: "Lord, I no longer dare to pray for those who offended me, for now they love me, and I am no longer persecuted." Illuminated, sincere and fervent prayer for those who persecute, hate or assault us is a true sign of great spiritual perfection because through it the one who prays becomes like unto Christ Himself, the highest ideal of morality for all Christians. For many of us this is still beyond our powers but there is no need to despair. Instead let us beg the Lord for the great and grace-bestowing gift of prayer and love. He who receives it will understand the bliss and happiness of the soul when it loves both God and man, forgetting its personal sorrows, troubles and injuries.

And so let us strive that our love for God *with all thy heart, with all thy soul and with all thy mind*, and this love alone, shape our lives, and that our love for our neighbour find its truly Christian, sincere and spiritual expression in the noblest feelings that lie hidden within the soul and are revealed invisibly in prayer and good deeds.

May the Lord help each of us to follow the path of fulfilling His commandments of love and to grow spiritually strong. Amen.

Bishop ANATOLIY of Zvenigorod

The Parable of the Rich Man and Lazarus

(Lk. 16. 19-31)

In the Name of the Father, and of the Son, and of the Holy Spirit!

In today's Gospel we heard the parable by our Lord Jesus Christ about a rich man and a beggar called Lazarus. It was recorded by St. Luke, and according to the Church Rubrics it is read on the 22nd Sunday after Pentecost.

The parable is a form of teaching

which instructs us, through a living example, about the way to live our lives and the rules to follow. The parable itself is easily assimilated, but its content must be interpreted in terms of our everyday life. Each one may give his own interpretation, and even find that it is applicable to himself. Today's parable, then, tells us of a rich man who dressed in the most sumptuous garments, purple and fine linen. The "purple" referred to

here is a kind of cloth woven from costly materials, dyed purple and crimson, and worn only by kings, high priests, princes and the very rich. Fine linen was a cloth of great value at the time when Christ our Saviour was on earth. It was impossible, of course, for the ordinary man to wear such luxurious clothing.

The rich man in the parable feasted and made merry each and every day. His whole life was dressing well and giving gay banquets. Before his very eyes lived a poor unfortunate beggar by the name of Lazarus, who lay covered in sores at the rich man's gate, desiring only to be fed with the crumbs which fell from the rich man's table, but no one gave them to him. No matter how often the rich man passed by the beggar, his heart never felt the urge to feed the poor fellow. The dogs came and licked the latter's sores. He was obviously so weakened by disease that he could neither drive them off, nor move out of the way.

When the beggar died, and the rich man also, their positions changed: the beggar died, and was carried by the angels into Abraham's bosom unto eternal life in the Kingdom of Heaven; the rich man also died, "and was buried."

Let us note how the Lord speaks of their two deaths in this parable. Why was it that the beggar, and not the rich man, died first? It is because the Lord awaits for man to turn to Him and repent. The example of the death of another is one of the things most likely to remind us how near our own end is. But the death of the beggar before his eyes did not touch the hard heart of the rich man, and he continued unheeding in his reckless way of life.

Then the rich man died. He was given a pompous funeral. Here on earth he had had everything, but his soul was destined for eternal torment. Only then did he become conscious of the kind of life he had led, and remember poor, unfortunate Lazarus. "Where is he now," he thought, "since he is not down here with me?" And then he lifted his eyes to Heaven where he saw our father Abraham, and Lazarus in his bosom. Tormented by thirst in the flames of the fire that consumed him he cried: Father Abraham, send Lazarus, that he may bring a drop of water to cool my tongue;

for I am tormented in these flames. But Abraham said, that is impossible. Remember how well you lived and what gaiety upon the earth, living for your own pleasure and heedless of retribution beyond the grave? And beside between us and you there is a great gulch fixed so that those who would pass from hence to you cannot, neither can those on your side pass to us. Those who led a life of self-indulgence, building a wall of self-love between themselves and others, cannot enter eternal life and commune with the righteous after death.

Our Lord Jesus Christ spoke this parable not long before His crucifixion, exposing the unrepentant cruelty of the Jewish leaders. Among them were the Sadducees, who denied the resurrection and eternal life beyond the grave. The High Priest Annas was a Sadducee, the one who first condemned our Lord and Saviour to death. His five brothers were also priests, and they, too, did not believe in eternal life. It was them that the Lord criticized in this parable, which is why he did not give the rich man's name, but simply used him as an example to bring them to repentance and amendment. They had no wisdom, however, to take heed and died unrepentant.

The Lord calls the beggar Lazarus, which in Hebrew means "the Lord's help". Those who heeded the words of our Saviour in this parable learned to believe even more strongly in God and to trust in His almighty succour. Just as He strengthened the beggar Lazarus through suffering and rewarded his long suffering with eternal life, so have many others received the strength to endure the burdens of this life.

Let us recall the righteous Job, who by patient endurance of the trials which assailed him—the loss of his children and of his property, and the terrible disease of leprosy—triumphed over the wiles of the Evil One and was granted hope by God.

Let us recall the words of our Saviour Who urged His disciples and all His followers to bear with courage life's trials: *If any man will come after me, let him deny himself, and take up his cross, and follow me... And whosoever*

Statement by the Christian Peace Conference on the Meeting of Mr. Leonid Brezhnev and Mr. Gerald Ford in Vladivostok

The Christian Peace Conference welcomes the results of the meeting between the General Secretary of the Communist Party of the USSR Mr. Leonid I. Brezhnev and the President of the United States Mr. Gerald Ford, as the continuation of détente between both Powers. Détente is more than a logical consequence of the struggle against the Cold War, for peaceful co-existence between states with different social systems. It fosters long-term peaceful cooperation on a broad basis.

The joint declaration on limitation of strategic offensive weapons should be seen as an outstanding sign of this desire for détente, creating a good basis, on which a new treaty can be negotiated in Geneva, going beyond SALT I.

The struggle for a limitation of the

arms race and for disarmament is necessary for the struggle against hunger and many other problems which currently threaten mankind. The efforts aimed at détente and the struggle for justice are not at all opposed to each other. This, among other things, has been demonstrated once more by the Vladivostok talks.

This aim is being increasingly understood in wide circles of Christianity. The Christian Peace Conference has always—on the basis of its Christian conscience—opposed all forms of Cold War and hatred. The Christian Peace Conference will continue to aim its endeavours not only towards broadening the basis for this process of détente among world Christianity but it will also try to do all it can to make this process of détente irreversible.

Dr. KAROLY TOTH
General Secretary
of the CPC

Dr. NIKODIM, Metropolitan
of Leningrad and Novgorod
President of the CPC

Prague, November 25, 1974

Conversations Held Between the Russian Orthodox Church and «Pax Christi Internationalis»

COMMUNIQUE

Conversations between representatives of the Russian Orthodox Church and «Pax Christi Internationalis» took place from November 18 to 20, 1974, at the Catholic Study Centre «Pallottihaus» in Vienna.

The delegation of the Russian Orthodox Church included: His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Exarch to Western Europe, Chairman of the Holy Synod

Commission on Problems of Christian Unity and Inter-Church Relations, head of the delegation; Archimandrite Kirill Gundyayev, the representative of the Russian Orthodox Church at the World Council of Churches in Geneva; Archpriest Nikolay Gundyayev, Deputy Head of the Department of External Church Relations and docent at the Leningrad Theological Academy; Aleksey Buyevsky, Secretary of the Department of External Church Relations and Hieromonk Lev Tserpitsky, private secretary to Metropolitan Nikodim. His

doth not bear his cross, and come after me, cannot be my disciple.

At the same time let us recall the beautiful example of the heedless rich man who did not strive in our lives first and foremost to see our neighbour. His needs

and ailments must be our concern and we must do all to help him so that the just retribution of God's wrath fall not upon us and deny us entry into the Kingdom of Heaven. Amen.

Archimandrite KHARITON TUDOVSHI



Participants in the conversations sitting from right to left: His Eminence Bernard Cardinal Alfrink, Archbishop of Utrecht; Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch for Western Europe; Archimandrite Kirill Gundyaev; standing: Prof. Paul I. Teunisson, Bishop Luigi Bettazzi of Ivrea, Prof. Jean Raes, Carel Ter Maat, M. A. Gorodetsky, Archpriest Nikolay Gundyaev, Aleksey S. Buyevsky, Hieromonk Lev Tserpiitsky

Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, could not participate in these conversations because of ill health.

"Pax Christi Internationalis" was represented by: His Eminence Bernard Cardinal Alfrink, Archbishop of Utrecht, International President of "Pax Christi Internationalis"; head of the delegation; Monsignor Luigi Bettazzi, Bishop of Ivrea, President of the Italian Section of "Pax Christi"; Carel Ter Maat, International Secretary of "Pax Christi", the Netherlands; Prof. Jean Raes, S. J., member of the Directors Committee of "Pax Christi", Belgium, and Paul J. Teunisson, member of the Directors Committee of "Pax Christi", the Netherlands.

"Pax Christi Internationalis" played host to the delegation of the Russian Orthodox Church. Theodor Risse, Vice-President of "Pax Christi Internationalis" could not attend the conversations because of illness.

The conversations were prepared by the two sides in accordance with the agreement reached in Utrecht in August 1972 by His Eminence Cardinal Alfrink and the group representing "Pax Christi" on the one hand, and by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, His Eminence Metropolitan Yuvenaliy of Tula and Belev and the group

representing the Russian Orthodox Church on the other.

The basic theme was: "East and West Today and Tomorrow from the Christian Point of View." The theme was worked out in the following sub-themes submitted in special reports by both sides:

- 1) "Relations between Eastern and Western countries of Europe in questions of security and cooperation as well as in cultural and other aspects" (Metropolitan Nikodim and Jean Clein);
- 2) "World questions and problems including attitude towards the Third World" (Metropolitan Yuvenaliy and E. A. Scharfenort);
- 3) "Role of the Churches, relations among Churches, and theological aspects of peace" (Archpriest Nikolay Gundyaev and Wim Rood);
- 4) "Exchange of information by both sides on positions, views, points and opinions, etc." (C. Ter Maat and A. S. Buyevsky). Reports of absentee experts were also heard—J. Clein (France), E. Scharfenort (FRG), W. Rood (the Netherlands) and Metropolitan Yuvenaliy.

Each of these sub-themes was discussed in detail. During the frank discussions ways and possibilities for creating and promoting peace and justice in our divided world were considered. The participants in the conversations agreed on the following points:

1) The detente between East and West met with approval as a necessary prerequisite to put an end to the arms race and promote cooperation not only among the European and other countries of the world, but also within the framework of the UN to maintain justice and peace throughout the world.

2) Lasting and reliable peace is incompatible with arms race. It is impossible to consider seriously the question of abolishing the threat of war while military budgets are being increased and the arms race continues. On the contrary, the funds being used for armaments should increasingly be transferred to peaceful purposes—for development and for struggle against starvation, poverty and disease in particular.

3) The Churches in Europe must do their best to increase the aid given by all European states to the developing countries. In this connection the necessity for social and political reforms to solve the development problems was underlined.

4) The Churches should help so that the Conference on European Security and Cooperation and the Negotiations on the Reduction of Armaments and Armed Forces in Central Europe will bring about positive results.

Recognizing their common tradition based on the teachings of the Church Fathers, St. Augustine in particular, both sides emphasize that the Church which is prophesying and implementing the City of God wants to help achieve peace and justice in our world (Terrestrial City). In this connection the Churches must play an active role—raise their voices in defence of justice and peace, and exert influence on public opinion and thus on politics.

The participants in the conversations informed each other of their practical activities in peace-making. They agreed upon measures to develop mutual information. During the meeting the participants prayed together for peace and justice throughout the world and for the signs of the Kingdom of God to multiply in all spheres of life. The two sides gave a positive assessment to the conversations and expressed the opinion that the continuation of such meetings would be useful for the development of cooperation for the sake of peace and justice. To this end they hope to hold the second conversations which, at the invitation of the Russian Orthodox Church, may take place in the Soviet Union where the delegation of the "Pax Christi Internationalis" would be guests of the Moscow Patriarchate.



Representatives of the Russian Orthodox Church and "Pax Christi Internationalis" in session

Peace Seminar of the Evangelical Church of Czech Brethren

A peace seminar of the Evangelical Church of Czech Brethren was held from November 22 to 24, 1974, in Ždan u Slap, ČSSR. It was organized by her Synodal Council. The seminar was conducted by Pastor Emmanuel Huml, Chairman of the Peace Committee of the Synodal Council.

A delegation of the Church seniors headed by Dr. František Škarvan, the Synodal Curator, took part in the seminar.

Among those invited to attend were His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Archpriest Dr. Jiří (Georgy) Novak, Chancellor of the Metropolitan Council of the Orthodox Church in Czechoslovakia, and A. S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate.

The main themes were the following:

1) The tasks of the peace movement today and the participation of Christians in peacemaking.

2) The life and peacemaking of the Russian Orthodox Church.

The service for the opening of the seminar was conducted by the Synodal Senior Dr. Václav Keř; who also made the opening speech. Metropolitan Dorotej of Prague and All Czechoslovakia delivered an address greeting the seminar participants.

Professor Dr. Josef Lukaš, Chairman of Czechoslovak Peace Committee and member of the Presidium of the World Peace Council, spoke on the tasks facing the peace movement today.

Archpriest Dr. Jiří Novak presented the report "Confessing Christ Today" and A. S. Buyevsky delivered a report on the life of the Russian Orthodox Church and her peacemaking. The service for the close of the seminar was conducted by Pastor Maria Molnar and Pastor Dr. Josef Věselý.

CPC Commission's Session on Anti-Racism

At the invitation of the Christian Council of Tanzania the Commission on Anti-Racism of the Christian Peace Conference held its session in Dar es Salaam from November 14 to 22, 1974.

Archbishop Iriney of Baden and Bavaria, a member of the Commission, and Hieromonk Iosif Pustoutov, a member of the International Secretariat of the CPC, the representative of the Russian Orthodox Church at the CPC headquarters in Prague, participated in the work of the Commission on behalf of the Russian Orthodox Church.

COMMUNIQUE

Representatives of twenty-three countries comprised the Commission. Greetings and speeches were delivered by representatives of the World Council of Churches, the All-Africa Conference of Churches, the Christian Council of Tanzania, and the liberation movements, including the South-West African Peoples Organization (SWAPO), African National Congress (ANC), and South-West Africa National Union (SWANU). They made valuable contribution.

The Commission expressed its deep gratitude to the Christian Council of Tanzania for their hospitality and attention. A message of good will was sent by the Commission to the President of the United Republic of Tanzania, Julius K. Nyerere.

The Commission commenced its work with an

ecumenical service in a local Lutheran church. The sermon was preached by the Right Rev. Bishop Sepoku. Greetings to the Commission were delivered by the Right Rev. Bishop Ambrose Reeves (United Kingdom), Mrs. Bernadeen Silva (Sri Lanka), Dr. Karoly Toth, General Secretary of the CPC (Hungary), Rev. L. Charles Gray (USA), and the Most Rev. Archbishop Iriney (Russian Orthodox Church, in the FRG).

The main theme of the Commission was: "The Restoration of Human Dignity and National Liberation Struggle as an Aspect of Peacemaking".

The Commission was honoured by the presence of Tanzania's Minister of Foreign Affairs, His Excellency J. S. Malecela. In a stirring address he called on the Church to fulfil her duty and stand by those who are fighting for justice.

The Church must not only speak but give active assistance to those who are fighting apartheid. He pointed out that apartheid and racism could draw on economics, politics, culture and sports for strength. The African states can no longer endure it, he said. Africa needs the support of the Christian Church. Africa needs the support of all Christians of good will in the world. Developing the main theme, S. Amisshah (Ghana), former AACC General Secretary, spoke about "The Social and Economic Aspects of Racism."

The Rev. E. E. Mshana (Tanzania), Professor of Theology at the Makimura Lutheran Theological College, addressed the Commission on "Christianity as the Religion of Liberation".

Dr. K. Toth, reflecting on "Some Aspects of the Theology of Liberation", described the revolutionary changes in the methodology of theology, which now turns to every day situations and to the problems and cares of millions of people who are oppressed and are striving for liberation. Theology, that is open to the liberation struggle, regards these situations in the light of the Gospel and understands oppression as a sin against God and mankind. The theology of social involvement and care for others is based on the teaching of love which Christ brought into the world and left as a commandment to His followers.

The leadership and the members of the Commission had many contacts with the Churches and Christians in Dar es Salaam. These contacts are made through participation in divine services, through prayers and sermons, thus creating opportunities for fellowship. Receptions arranged by the Committee of the Churches of Dar es Salaam and the Christian Council of Tanzania gave opportunities for extending co-operations.

Two cables were sent by the Commission. One to the Chairman of the 29th United Nations General Assembly expressing the Commission's approval of the exclusion of the South Africa from the public because of its apartheid policy. And another to the governments of the United Kingdom, the United States and France, expressing deep sorrow at their voting against the expulsion of South Africa from the UNO, and strongly condemning the same.

On a lively discussion on South Africa members expressed their concern by proposing practical

steps for decision making and action. The news that there is now a National Convention of Namibia was enthusiastically applauded by the Commission. This is an example of unity among groups within a single state in Africa and rejoices the heart, as indeed do all visible signs of unity among African independent states. The Commission gives unqualified support to all liberation movements fighting to prevent South Africa implementing its plans for establishing Bantustans within Namibia. Moreover those living outside South Africa must publicize the destructive aspects of those Bantustans already established within the republic. Furthermore every possible action must be taken, both within and outside the African continent, to oppose those multinational corporations which support racism in South Africa. The war of liberation is primarily a national war. The basic issue is self-determination and national independence.

All through its deliberations the Commission was deeply concerned with the role of the Churches in this struggle. It is convinced that the Church must counteract the false propaganda which condemns freedom fighters as terrorists. She must expose the deception of racists when they conduct equivocal negotiations. Not least, the Church must intensify the education of her own members and embark on a programme to increase consciousness. The Commission urges the Churches to render maximum moral and financial support to the liberation movements. In all that the Church does she must recognize that human rights are being brutally violated by the present political, military and economic structures in South Africa.

IN MADAGASCAR

The Working Committee of the Christian Peace Conference held its regular session in Tananarive, the capital of the Malagasy Republic. At the end of September 1974 the members of this committee began arriving in Moscow before continuing, as a group, to Tananarive. It was very fitting that they should assemble in the capital of the Soviet Union, for since the first days of its existence our state has consistently pursued a policy of peace. Moreover, Christendom has given high praise to the efforts and initiatives which the Russian Orthodox Church has made in the cause of peace.

On September 25, His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of the members of the CPC Working

Committee in Moscow's Praga Restaurant. In his welcoming and parting address, His Holiness stressed that the theme of the forthcoming session—"Development, Peace, the Gospel and the Tasks of Christians"—is a topical one encompassing all the problems of the African continent. Patriarch Pimen went on to outline the prospects for development of the Third World countries in the light of historical events and made particular mention of the fact that "the factors which gave rise to the unfortunate past of the African countries still exist... In accordance with God's will, the process in which these countries are being liberated from colonialism is now in its second decade. We give our blessing to this process and look forward with hope to the future of the African continent." Those present listened with

great understanding as His Holiness said that the Russian Orthodox Church takes to heart the problems with which the CPC is concerned, as she does everything which the conference sets out to achieve. This is why the Russian Church takes an active part in all the affairs of the CPC and notes with particular pleasure and satisfaction its growing authority and popularity in the Christian world. "The Christian Peace Conference can have complete confidence in the fact that the Russian Church will continue to actively assist the CPC in the search for peace; the Christian peace movement will always have her support by her words of faith, her prayers and the mite that she contributes."

The President of the Christian Peace Conference, Metropolitan Nikodim of Leningrad and Novgorod, and vice-president, Pastor Heinrich Hellstern (Switzerland) expressed their gratitude in their speeches to His Holiness and through him to the Russian Orthodox Church. Then P. V. Makartsev, the Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers, gave a welcoming address to the members of the Working Committee. He spoke of the great attention which the Soviet Government pays to the safeguarding of peace and of its high regard for the work of the Christian Peace Conference in this field.

In the evening the main group of the committee members left for Tananarive (via Dar es Salaam) from Moscow's Sheremetyevo-I International Airport. In the first few hours of the long flight the committee members exchanged views on their stay in Moscow and on their forthcoming work. One could feel that everyone was full of enthusiasm and genuine longing to convey the good news of peace to the African continent. As always, the General Secretary of the CPC Dr. Karoly Toth was absorbed in his work, finishing off his report to the Working Committee.

Ours was a truly long journey. We stopped first in Odessa and then in Cairo. After the morning cool of Cairo we experienced the merciless heat of Khartoum—the capital of Sudan. A few more hours flying and our plane touched down at Entebbe, the capital of Uganda, on the shores of Lake Victoria. On again to Nairobi (Kenya) and then finally to Dar es Salaam, the capital of Tanzania, formerly known as Irinopolis—the City of Peace. Here we waited for our plane to Tananarive as the guests of the Christian Council of Tanzania. After two days in hospitable Dar es Salaam an Air Madagascar plane took us on the final stage of our journey. We made one more short stopover in Madagascar, where we went through the formalities for entry

into the Malagasy Republic, and carried on to Tananarive.

Whilst browsing through a fresh copy of the *Madagascar Matin* newspaper, I came across a long, informative article on the history and present-day position of the Christian Peace Conference and a report on our forthcoming arrival in Madagascar. This news quickly spread round the group. The tiredness from the long journey disappeared immediately. We were pleased to know that we were expected, that our Malagasy friends valued our work for peace and that they were prepared for cooperation with us.

At Tananarive's Iwato International Airport we were met by the Lord Mayor of Tananarive and Vice-President of the Christian Peace Conference the Rev. R. Andriamanjato and Mrs. Andriamanjato, representatives of ecclesiastical and secular circles of Madagascar, and members of the Malagasy Regional Committee of the CPC. Amongst the welcoming party was A. V. Papkin, USSR Chargé d'Affaires a. i. in the Malagasy Republic.

We began the following day, which was a Sunday, by taking part in divine services in the various churches of Tananarive. The Russian Orthodox Church delegation headed by the Rector of the Moscow theological schools, Archbishop Vladimir of Dmitrov, was the guest of the Rev. R. Andriamanjato at his parish which was celebrating its 110th anniversary. The host was also celebrating his own 15th anniversary of pastoral service. Archbishop Vladimir greeted the large congregation and noted that Pastor Andriamanjato was a friend of the Russian Orthodox Church, the Soviet Union and the socialist countries. The fact that Pastor Andriamanjato was wearing a Hungarian *talár* and an ornamental Russian cross was a visible proof of this. The visit to Madagascar, he said, would enable the delegation to know the country better and to understand its people which had set out decisively on a course of national and economic independence.

After the service the Rev. Andriamanjato gave luncheon in honour of the delegation during which views were exchanged on ecclesiastical and economic life in Madagascar.

In the evening a rally was held in the city open-air theatre to mark the opening of the Working Committee's session. About six thousand people were present at the rally. The Malagasy Minister of Works, Daniel Rajakoba, welcomed the CPC on behalf of the President of the Republic. Dr. Heinrich Hellstern, Vice-President of the CPC, replied. The large audience showed its warm approval for the words of the vice-president when he said that they had come to Ma-

Madagascar at their invitation with the good news of peace and had not come as uninvited guests, as some have in the past, bringing tears and unhappiness. Representatives of various Christian Churches of Madagascar, including the Anglican Bishop Monseigneur Jean Marcel, took part in the rally.

The Working Committee's session took place in the Protestant Christian Study Centre in Tananarive. At the start of the session Archbishop Vladimir of Dmitrov, deputizing for Metropolitan Nikodim of Leningrad and Novgorod as a member of the committee, read a message from the CPC president. Due to illness the metropolitan was unable to undertake "this long, interesting and appealing" journey. In his message His Eminence reviewed the basic theme of the session—"Development, Peace, the Gospel and the Tasks of Christians"—and analyzed the problems of the Third World. Regarding these problems, Metropolitan Nikodim emphasized that it was not the CPC's intention to recommend which course of development the Third World countries should choose. It is for the countries concerned to make this choice. But it is the holy duty of all people of good will, and especially Christians, to help the peoples achieve independence, sovereignty and self-reliance in decision-making.

Metropolitan Nikodim went on to deal with the process of building lasting peace and security in the world. He pointed out that Christians should not confine themselves to their own Church circle in the struggle for peace. On the contrary, they should actively unite their efforts for peace with those who, in the words of the Apostle, without knowing God *do by nature the things contained in the law* (Rom. 2. 14). In



Hilton Hotel

conclusion the CPC president called on all the members of the Working Committee to discuss these problems in close relation with their faith, the teaching of Christ and His Love, since they represent the movement of Christian peace workers.

The message was listened to with close attention by the committee and, it can be safely said, formed the basis of the committee's work, that Christian prism through which the problems of the session were considered.

There then followed papers by the Malagasy Minister of the Interior Colonel Richard Ratsimandrava and by Professor Mauricio Lopez, a member of the CPC Working Committee and rector of Mendoza University (Argentina). The excellent and very detailed report of the General Secretary of the Christian Peace Conference Dr. Karoly Toth on the diverse activity of the CPC over the preceding six months concentrated on the Churches in Africa and the CPC. (The substance of these reports is given in the communiqué; see *JMP*, No. 1, 1975.—Ed.).

A wide-ranging discussion then followed on

Ambatomena, a suburb of Tananarive



the problems dealt with in the reports. The speakers were unanimous in their view that the Third World countries should strive to maintain unity and actively oppose all the internal and external forces seeking to divide them. They expressed their solidarity with the peoples of Africa fighting for freedom and justice in the political, economic and cultural fields.

In their discussion of the general secretary's report the committee members expressed satisfaction with the concrete and fruitful cooperation between the Christian Peace Conference and the World Council of Churches and Catholic organizations, and with the establishment of business relations with Christian regional councils and secular organizations fighting for peace.

The preparations for the Asian Christian Peace Conference (from January 9 to 14, 1975, in Kottayam, India) on the theme "The Common Struggle for Peace and Justice—the Task of Asian Christians" were approved by the committee.

The Working Committee then went on to discuss a number of topical problems of a political and economic nature. The question of Indochina has long been the focus of attention of the Christian Peace Conference. At this session also the members stated with bitterness and indignation that, despite the signing of the Paris Agreement, the Saigon leaders continue to disregard its provisions and that this regime's supporters continue to give it military aid. Today it is the duty of each Christian peace fighter to induce world public opinion and Christians the world over to support the Vietnamese people in its struggle.

Also on the Working Committee's agenda was the question of South Korea, where freedom of speech, freedom of assembly and freedom of conscience are almost totally absent.

In reference to the Middle East problem the members declared that they demanded the complete withdrawal of Israeli troops from the territories occupied in 1967 and the recognition of the national rights of the Palestinian people.

This was the first session of the Working Committee to be held in Africa and in this connection the committee adopted a special resolution on African problems.

Apart from these questions the committee analyzed the current activities of the CPC and approved the future programme of the movement. As always the CPC's work promises to be varied and of an extremely responsible nature. At this particular session the Working Committee accepted into CPC membership the Christian Peace Exchange Committee of Japan, and the Groupe Témoignage Chrétien de la Réunion. Approval was given for the addition of a representative

from Cuba to the International Secretariat. In 1975 a CPC delegation is to visit a number of Latin American countries. Preparations are underway for the CPC to participate in the International Women's Year, arranged by the United Nations Organization.

At this session of the Working Committee the editing committee comprised the following members: the Rev. R. Andriamanjato (Malagasy Republic)—Chairman, Metropolitan Nikolae of Banat (Romania), M. Lopez (Argentina), P. Peachey (USA), L. Rogers-Wright (Sierra Leone), R. Chandran (India), Ch. Rosa (Ceylon) and Hieromonk Iosif (USSR). This editing committee prepared the following documents which were subsequently discussed and approved by the Working Committee: the communique, a letter to the President of the Malagasy Republic, a resolution on African problems, a statement on Indochina, a document on South Korea, a resolution on the conversion of the Indian Ocean into a zone of peace, and a statement on the Middle East.

Général de Division Gabriel Ramanantsua, the President of the Malagasy Republic, received a Christian Peace Conference delegation made up of Vice-President of the CPC the Rev. R. Andriamanjato (Malagasy Republic), Vice-President of the CPC Professor S. Arce-Martinez (Cuba), Archbishop Vladimir of Dmitrov (USSR), Metropolitan Nikolae of Banat (Romania), Bishop Samuel (Ethiopia), Dr. Karoly Toth (Hungary), Vice-President of the CPC Dr. H. Hellstern (Switzerland) and R. Chandran (India).

From beginning to end the CPC Working Committee was the focus of attention of the Malagasy press, radio and television. The newspapers gave detailed information on its work and its contacts with representatives of the Malagasy Churches. The *Madagascar Matin* dubbed the committee members the "apostles of peace". And this was by no chance but how we were received everywhere on the island—at the rally and divine service for the opening of the session, at Sunday services, and at the closing service held in Tananarive's largest Protestant church. People recognized us in the street and offered us warm, heartfelt words of greeting.

At the conclusion of their work the members of the committee sent an address of thanks to Général de Division Gabriel Ramanantsua, the Head of Government and President of the Malagasy Republic.

To mark the holding of the session of the CPC Working Committee the Mayor of Tananarive, the Rev. R. Andriamanjato and Mrs. Andriamanjato gave a reception in the Madagascar Hilton Hotel which was attended by Mr. Manambelon,

the Minister of Education and Culture of the Malagasy Republic.

The Rev. Andriamanjato and his co-workers in the Malagasy regional committee of the CPC did everything possible to make our stay pleasant and, most important, useful for the cause of strengthening peace throughout the world. We were informed about the history and folklore of Madagascar and shown the sights of the island and its capital. The organizers of our meeting willingly told us of their plans and hopes for the future of their wonderful country.

On one of the last days of our stay, A. V. Papkin, USSR Chargé d'Affaires a. i. in the Malagasy Republic, gave a dinner in honour of the CPC Vice-President, the Rev. Andriamanjato and Mrs. Andriamanjato, and close associates of the CPC Malagasy regional committee, as well as the delegation of the Russian Orthodox Church.

At the end of their work in Madagascar all the members of the Working Committee and the CPC International Secretariat declared with satisfaction that their stay on this wonderful island had been extremely useful for the Christian Peace Conference and the results of their work very successful. The work showed that the Christian movement was growing, strengthen-

ing and actively winning itself fame as a leading detachment of Christian peace fighters both in Christendom and amongst people of good will. The Christian Peace Conference has come to this point after traversing the long road of all-conquering love and real Christian patience. It has achieved this, in the words of CPC President, Metropolitan Nikodim, through "a spirit of brotherhood and concern for each other. It affirms this spirit in word and in deed; this spirit meets with response from people of the same faith, people of different faith and our non-believing brothers; it is consolidated and enriched in mutual service. We should proclaim ourselves co-workers in the development of this new spirit which is genuinely creative and confidently strengthens optimism in the present and future; and not just proclaim and state, but show in deed that we are prepared in the Name of Christ to serve mankind in solving all the problems that face it, and above all that of peace and international security. Here lies our holy Christian duty. *Bear ye one another's burdens, and so fulfil the law of Christ... As we have therefore opportunity, let us do good unto all and let us not be weary in well doing: for in due season we shall reap...* (Gal. 6. 2, 10, 9)."

Hieromonk IOSIF PUSTOUTOV

25th Anniversary of the German Democratic Republic

October 7 is a national holiday in the German Democratic Republic. The first German socialist state was formed on October 7, 1949, and from then on the anniversary of this outstanding event, known as Republic Day, is widely celebrated by the working people of the country. In 1974 the country celebrated its silver jubilee. Remarkable enthusiasm was shown in the preparations for this important date since every citizen of the young republic strove to make this occasion really special.

The believers were just as active as the working people in the general preparations for this notable date.

Achievements in socio-political relations, in the field of public health service, education, culture and economics were emphasized in speeches delivered during festive receptions and meetings organized in Church districts. Ecclesiastical leaders specifically mentioned that all citizens, including Christians, have the opportunity of obtaining an all-round intellectual and creative development in the German Democratic Republic. They stressed the importance of the GDR Christians' consistent support in the work of furthering peace.

The newspaper *Neue Zeit* published a statement by the leadership of the GDR Union of Evangelical Pastors in which the readiness of the believers to continue their active support for the strengthening of political unity of the na-

tion was emphasized. The statement also spoke of the role of the Churches in a socialist society.

Special meetings were held by ecclesiastical figures and leaders of Christian organizations of the GDR, in which representatives of the Central European Exarchate of the Russian Orthodox Church took part.

On September 9, 1974, Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, gave a reception on the occasion of His Holiness Patriarch Pimen's name day. Evangelical bishops and ministers, Catholic priests, representatives of ecclesiastical and secular organizations, as well as representatives of the Soviet Embassy, the GDR Government and civic authorities attended the reception. In his warmly-worded welcoming address, Archbishop Filaret spoke about the approaching holiday and glorious anniversary of the GDR.

On September 12, the working group of the "Christian Circle" (affiliated to the Schwerin district committee of the GDR National Front) invited Archpriest Pyotr Vlodek, representative of the Central European Exarchate, to participate in the 20th Dobbertiner Conference held in the former Dobbertiner-Kloster. He read a paper on the peacemaking activities of the Russian Orthodox Church and, on behalf of the Exarchate, wished those present a happy 25th anniversary of their republic. Among those present were pastors, churchwardens, and synodalists of the

Evangelical Lutheran Land Church of Mecklenburg.

On September 16, the magistrate of Berlin, and the city's district committee of the GDR National Front organized a festive gathering to mark the 25th anniversary of the founding of the German Democratic Republic. Among those invited were secular and ecclesiastical leaders and a representative of the Central European Exarchate, Archpriest Pyotr Vlodek, who also addressed the gathering congratulating them on the jubilee.

The anniversary of the German Democratic Republic was also a major topic of discussion at the 2nd session of the Synod of the Federation of Evangelical Churches in the GDR which took place in Potsdam from September 30 to October 1, 1974. The report on the activities of the Church leadership, mentioned the country's achievements in the twenty-five years of the republic's existence in the fields of education and public health service, and in the supply of consumer goods. All the Churches belonging to the Federation of Evangelical Churches in the GDR expressed full support for the socialist system. Archpriest Pyotr Vlodek, representative of the Central European Exarchate and ecclesiarch of the Church of the Resurrection in West Berlin was also invited to the session. After reading the paper on the peacemaking work of the Russian Orthodox Church he expressed very sincere, friendly greetings and warmest wishes for further prosperity and development of peace-loving socialist Germany on the occasion of the notable anniversary, on behalf of Archbishop Filaret and the Central European Exarchate.

On October 6, the eve of Republic Day, the Central Committee of the Socialist Unity Party of Germany, the GDR State Council and the National Council of the GDR National Front held a solemn meeting to commemorate the 25th anniversary of the German Democratic Republic, to which Archbishop Filaret of Berlin and Central Europe was invited. E. Honecker, First Secretary of the Central Committee of the Socialist Unity Party of Germany, and L. I. Brezhnev, General Secretary of the Central Committee of the CPSU, spoke at the meeting. Also invited were bishops of the GDR Federation of Evangelical Churches and representatives of other Christian denominations.

We believe that the participation of the Central European Exarchate in various measures to mark the 25th anniversary, arranged by ecclesiastical and secular organizations, will serve to strengthen good Christian relations and to deepen friendship between the Russian Orthodox Church and the Evangelical Churches of the GDR, as well as between the peoples of our fraternal socialist countries.

Neue Zeit published greetings telegrams and messages from prominent Church figures to mark the 25th anniversary of the GDR, foremost from the socialist countries: the Primate of the Bulgarian Orthodox Church, His Beatitude Patriarch Maksim; the Primate of the Czechoslovakian Orthodox Church Metropolitan Dorotej of Prague; the Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Yuvenaliy of Tula and Belev, and other representatives of Orthodox and Evangelical Churches and religious organizations.

The telegram received by Dr. Hans Zillig,

Editor of *Neue Zeit*, dated October 2, 1974, Berlin, from His Eminence Metropolitan Yuvenaliy of Tula and Belev, reads as follows:

"I appreciate your kind offer to write a few words for your readers in connection with the 25th anniversary of the GDR. Christians of the Soviet Union as well as all the people of our Motherland highly assess the efforts of the German people's democratic forces made twenty-five years ago to consolidate revolutionary reforms in their country and to set up the first worker's state in the history of Germany. We are pleased that by their own selfless labour the citizens of the GDR, in cooperation with the Soviet Union and other socialist countries, have made their republic one of the most highly developed states in the world. We rejoice at the international prestige that the GDR has won, by following the course of a principled, peace-loving foreign policy. Nowadays, when it is a universally accepted fact that international relations must be based on the principle of peaceful coexistence and cooperation, the efforts of your state to strengthen European security and to develop all-round and mutually advantageous relations among European nations are particularly important.

"The children of the Russian Orthodox Church, Christians of our country and all the citizens are following the progress of your socialist state with avid interest.

"We rejoice at each fresh success achieved by the GDR, successes with which its social and state life are so rich in. We Christians feel deep satisfaction that the general success, attained through the labour of the citizens of socialist Germany, has been due a great deal to the efforts of your Christians. Working for the good of your fatherland the Christians of the GDR are upholding the principled tradition of believers of socialist countries, a tradition which combines their religious world outlook and patriotism. In this connection we highly value the role of the Christian Democratic Union of Germany which, standing firmly with the GDR Socialist Unity Party in internal and foreign policies, helps the Christians of the country to realize their aspirations to build a society based on genuine social justice.

"We sincerely wish Christians and all the people of your country a very happy 25th anniversary of the founding of the fraternal GDR. May the Lord bless you, your children and your homes, and may He strengthen you in your efforts for the welfare of your country and for the consolidation of peace in Europe and the whole world".

Archbishop Filaret of Berlin and Central Europe sent greetings in connection with the 25th anniversary of the GDR, to Willi Stoph, Chairman of the GDR State Council, to Gerald Goethling, President of the National Chamber and Chairman of the Christian Democratic Union, and to Hans Zaigerwasser, State Secretary for Religious Affairs of the GDR Government. In his greetings sent on behalf of himself and the Central European Exarchate, to the GDR Government, the Christian Democratic Union and all working people, Archbishop Filaret wished further successes in the GDR's internal and foreign policy for the benefit of their own country and for the strengthening of peace on earth.

Archpriest PYOTR VLODEK



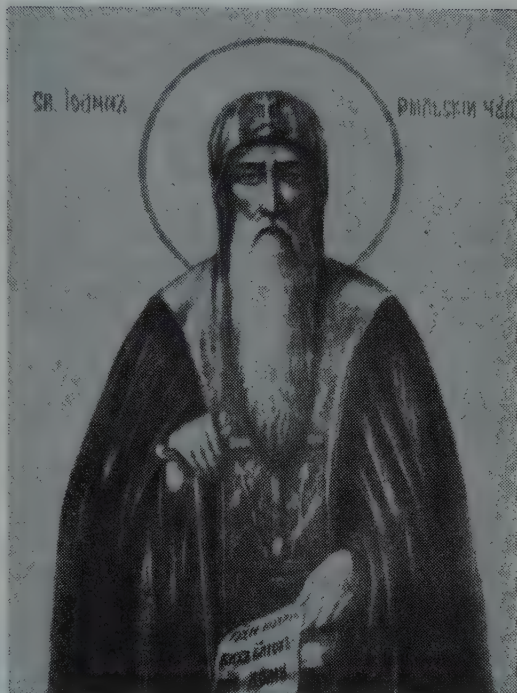
The Veneration of St. Ioann of Rila in Russia

In her yearly cycle of feasts, October 19 is the day on which the Holy Orthodox Church commemorates the translation of the relics of the heavenly patron of Bulgaria, St. Ioann of Rila from the Rila monastery to the town of Sredets (now called Sofia). This event took place in the second half of the 10th century.

The great ascetic of the Bulgarian Church, St. Ioann of Rila was born in 966 in the village of Skrino (now in the Plovdiv area). He lived in the reign of Boris (852-893), Simeon (893-927) and Peter I (927-969).

According to his *Lives* St. Ioann, from an early age, was inclined to a life of meditation and piety. When his parents died he distributed all his belongings among the poor and needy and left his village. He lived many years in obscurity. Perhaps he went away to study. At that time Prince Boris of Bulgaria was gathering young people for book learning and sent several of them to study at the Byzantine capital Constantinople. St. Ioann was a highly-educated monk for his times. Where and when he took monastic vows is so unknown. We only know that he eventually withdrew into the Rila wilderness to lead a life of fasting and prayer.

The fame of St. Ioann's pious and ascetic life and the beneficent help he gave to those who visited him at the Rila wilderness soon spread throughout the district. People thronged to him for his blessing and prayers, to be relieved of their suffering and ailments, and were healed. His holy life and God's sign of mercy received through his pray-



ers were the most telling forces in the propagation of the new Christian religion in Bulgaria, more convincing than abstract discourses and persuasions. Many monks flocked to him to study.

It was Tsar Peter's desire to see the illuminator of his realm. But St. Ioann of Rila refused to see him. St. Paisiy of Khilandar had this to say on the subject: "Tsar Peter was a friend of the Greeks... the Bulgarian state was enfeebled as a result of discord and of Peter's cowardly nature. Tsar Peter was fortunate only in that the blessed and saintly Ioann of Rila lived in his reign. Because of the veneration in which the tsar held the saint he came to the Rila wilderness to see and talk with him. The tsar did not have an audience with the saint, but at the former's request St. Ioann wrote him a letter, which was of great spiritual benefit to the tsar".

The sermon was preached on November 1, 1974, at the Dormition Cathedral of the Bulgarian Patriarchate in Moscow on the Feast of the Translation of the Relics of St. Ioann of Rila, November 1 (October 19).

St. Ioann of Rila left a set of written precepts for his disciples — a masterpiece of ancient Bulgarian literature.

St. Ioann lived to a great age, and gave up his spirit to God in the 70th year of his life, on August 18, 946.

After the death of the saint his disciples prepared his body for burial and laid it in a wooden coffin. It was then that the first service to the saint was composed, which has not survived to this day, although separate fragments have gone to make up later services. Somewhat later the saint appeared in a vision to Tsar Peter and ordered him to have the relics translated to the city of Sredets. When the monks opened the coffin they beheld the saint's undecayed, sweet-smelling body. Having praised God, glorious in His saints, they translated the saint's relics with due solemnity from the cliff retreat to Sredets where many people suffering from every kind of ailment received God's bounteous help through the saint's prayers.

From 1183 to 1187 the relics of St. Ioann of Rila were in the Hungarian town of Osztergom. In 1195, Tsar Asen I of Bulgaria (1187-1196) took them to his capital, Tirnovo. In 1469 the relics were returned to the Rila monastery where to this day, they emanate the grace of healing and spiritual solace.

It is interesting that very early on St. Ioann of Rila began to be venerated in Russia by brother Slavs. He was the first Slavonic saint to be included in the Russian menologion. This was furthered by the Bulgarian émigrés who, after the conquest of Bulgaria by Byzantium, in 1018 found refuge in Kiev Russ. This is what Academician M. N. Tikhomirov, today's leading Soviet historian and paleographer has to say: "There is something remarkable about the fact that Ioann of Rila appeared among the saints listed in the menologion of the Galician Gospel of 1144."

It was in Russia and not in occupied Bulgaria, where the Greeks had destroyed all the Bulgarian manuscripts, that a written record of the date of St. Ioann's death was preserved. We know this from a Mazurinsk chronicler, who based it upon an ancient Slavonic Bulgarian source. To quote: "In the year 6454 from the creation of the world. Our

holy father Ioann of Rila departed to the Lord. His relics have been translated to the Bulgarian city of Sredets..."

By the end of the Middle Ages the veneration of St. Ioann of Rila in the Russian Church was already firmly established as we can see from the mention of his name in a large number of service books differing vastly in content one from another. To quote again the words of Academician Tikhomirov "the veneration of St. Ioann of Rila was especially widespread in Russia, spread by those who had come from the southern Slav countries and held important positions in the Russian Church..." Tikhomirov was speaking primarily of Metropolitans Kiprian (1375-1406) and Grigoriy Tsamblak (1415-1419). It is no mere coincidence that in the former's "Prayer to Destroy and Drive Away All Evil", his compatriot Ioann of Rila is mentioned as an intercessor of great influence before the throne of God.

During the Turkish occupation (1393-1877) four delegations came from the Rila monastery to Russia. It is interesting to note that the first delegation consisting of Hegumen Hieromonk Grigoriy and his companions Hieromonk Ioasaf, Hieromonk Evgeniy and Hierodeacon Kirill, was received in Moscow on November 1, 1558, i. e. 411 years ago, by Ivan IV (1533-1584), who gave them generous gifts and a certificate permitting them to collect funds in Russian monasteries, cities and villages for the Rila monastery which had suffered greatly from ravages by the Turks.

Other monks from Rila also visited Russia collecting alms. Later some Rila monks also studied at Russian theological schools. They all spread the fame of the great Bulgarian saint in Russia.

Churches were built in Russia in his honour. We know that one of these was built near the hegumen's cells in the stauropegion Monastery of the Resurrection, or New Jerusalem as it is called, a picturesque corner in the countryside forty kilometres to the west of Moscow on the banks of the quiet river, Istra.

In 1645 the first printed service to St. Ioann of Rila was published in Moscow, and in 1671 the printshop of the Kiev-Pechery Lavra issued the "Service

with the Life of Our Holy Father St. Ioann of Rila". The Bulgarian saint gradually became firmly established among the host of Russian saints and took his place among them in the yearly cycle of services of the Russian Orthodox Church.

In 1898 the work of Father Nikolay Voskresensky of Moscow, "Saint Ioann of Rila, the Bulgarian Miracle Worker", was published. Part of the impression was sent to the Rila monastery. Full of enthusiasm are the words of this Russian priest: "We join fraternally with the Bulgarian Church in the veneration of our brother-Slav, St. Ioann the Miracle Worker of Bulgaria, who has joined the host of saints and has become the heavenly patron of the long-suffering Bulgarian people... Since time immemorial the Orthodox peoples have shared in the veneration of St. Ioann the dweller in the Rila wilderness, and have honoured the cloister which he founded."

There is no assessing the spiritual significance of the Rila monastery in the history of the Bulgarian people. The

most important feature in the thousand years of the monastery's history has been the fact that it was founded by such a great and righteous man. While serving the Bulgarian nation, the Rila monastery never became and never could become enclosed within the narrow confines of the Bulgarian national interest because of the common fate shared by all the Slav nations. Its name and the name of its founder, St. Ioann, spread far and wide, beyond the borders of Bulgaria as we have seen, and were especially warmly welcomed in fraternal Russia. The Russians were always generous in their help to their brother Bulgarians and especially to the Rila monastery itself. In the first years after Bulgarian liberation from the Ottoman yoke, following the Berlin Congress of 1878, the enemies of Slavdom wanted to deprive the Bulgarians of the Rila monastery, that life-long torch of the Orthodox faith and the Bulgarian national consciousness, and leave it in Muslim Turkish territory. But thanks to the determined efforts of Russian diplomacy the monastery was left



The Rila monastery, which was founded by St. Ioann of Rila in 946

within the boundaries of Bulgaria. This aid showed the great love of the pious Russian people for St. Ioann and his holy monastery.

And finally we must add that under the grace-bestowing influence of St. Ioann of Rila three hierarchs of the Russian Church — Metropolitan Nikolay of Krutitsy and Kolomna, Archbishop Serafim (Sobolev) of Boguchar, Administrator of the Russian Patriarchal Parishes in Bulgaria, Archimandrite Varsonofiy Valaamets, have written moving akathistoi in honour of the saint.

During his visit to the Rila monastery in 1946 for the ecclesiastical and national celebrations of the 1000th anniversary of the blessed death of St. Ioann of Rila, Patriarch Aleksiy of Moscow and All Russia spoke the following words full of emotion at the saint's shrine: "I am most happy that it has been my blessed lot... to visit the homeland of the great saint and the land of Bulgaria, from which Holy Russia first received together with literacy, her faith and enlightenment."

"I bow down in reverence before the abode of St. Ioann of Rila the Miracle Worker. May the saint bless the ties of brotherhood that have existed since time immemorial between our Slav Churches and peoples." (From the address delivered by Metropolitan Nikodim of Leningrad and Novgorod in the Rila monastery during his visit to Bulgaria in 1969 for the 1100th anniversary of the death of St. Cyril [Constantine] the Philosopher.) Amen.

Archimandrite NESTOR

ORTHODOX CHURCH NEWS

The Serbian Church. The autumn session of the Holy Bishops' Synod of the Serbian Church was held in 1974 in the Peć Patriarchy stauropegion monastery. On Sunday, September 8, Patriarch German of Serbia celebrated the Divine Liturgy in the monastery Church of the Ascension. The Liturgy was attended by the members of the Holy Synod.

The year 1974 saw the centenary of the founding of the Church of St. Lazarus, the Serbian prince and martyr, at Dalmatinsko Kosovo in the Diocese of Dalmatia. The occasion was marked on the Feast of St. Vitus, when the Battle of Kosovo is commemorated throughout Serbia. On June 30, 1974, the day of the feast, Divine Liturgy was celebrated by Bishop Stefan of Dalmatia.

A church with a slightly unusual history is to be found not far from the town of Aleksinac in Upper Androvac. This Church of the Holy Trinity was built in memory of the Russian artillery co-

lonel, Count Rayevsky, who fought as a volunteer on the side of the Serbian troops and died in the battle against the Turks in 1876. The church built by the count's sister, stands on the place where Rayevsky died, a picturesque river bank. On September 19, 1974, the church was visited by Patriarch German of Serbia, accompanied by Metropolitan Daniel of Montenegro and Bishop Vasilije of Ziča, who also administers the Diocese of Niš (*Pravoslavlje*, 1. X. 74).

The Bulgarian Church. The Holy Synod of the Bulgarian Church addressed a message to the faithful on the occasion of the 30th anniversary of the people's revolution in Bulgaria. The message declares that the Church bases her life on the Holy Gospel, but takes account of the modern social structure and the requirements of the historical situation. It also points out that before September 9, 1944, the Church had frequently opposed the arbitrariness and cruelty of the former regime.

The Council of Sofia's St. Clement of Ohrid Theological Academy has conferred on His Holiness Patriarch Maksim of Bulgaria the degree of Doctor of Theology *honoris causa* for all his numerous theological works.

His Holiness Patriarch Maksim of Bulgaria has sent a telegram to UN Secretary General Kurt Waldheim expressing his concern over the events in Chile.

Archimandrite Dometian, the General Secretary of the Holy Synod of the Bulgarian Church, has issued a statement protesting against the arrest of a number of Christian leaders in South Korea.

At the instigation of Patriarch Maksim of Bulgaria and in accordance with the decision of the Bulgarian Church's Holy Synod dated July 1, 1974, an Ecclesiastical History and Archives Institute has been set up under the Bulgarian Patriarchate. The institute's function is to conduct research into the history of the Bulgarian Church and the other Orthodox Churches, the non-Orthodox Churches and confessions, and the ecumenical and peace movement, as well as to scientifically process, classify and publish ecclesiastical and historical archives (*Tserkoven Vestnik*, 2. IX. 74).

The Czechoslovak Orthodox Church. During excavations in the courtyard of the monastery Srzvanod-Sazavu, an 11th-century church was unearthed, built in the Byzantine architectural tradition. The church had four apses and at the western end a cloister. The church is considered to be the only one of this type that has as yet been found in Czechoslovakia (*Tserkoven Vestnik*, 2. IX. 74).

Archpriest Pavel Aleš, a docent at the Orthodox Theological Faculty at Prešov, has published the second part of his *History of the Church*, a course of lectures given by him at the faculty. This volume covers the period from the 4th century to the fall of Constantinople in 1453 and also deals with relations between the Eastern and Western Churches.

Archpriest János J. Nemeček from Znojmo has celebrated his 70th birthday. 25 years ago he was ordained by the then Metropolitan of Prague and All Czechoslovakia Elefveriy. In 1949 he became a deacon, and in 1950 a priest. He has been a priest in Znojmo since 1952, and is a member of the Czechoslovakia-USSR Friendship Society.

The All-Union Congress of Evangelical Christian Baptists

From December 11 to 13, 1974, the 1st All-Union Congress of Evangelical Christian Baptists was held in Moscow. With the blessing of His Holiness Patriarch Pimen, and on the invitation of the Presidium of the All-Union Council of Evangelical Christian Baptists, representatives of the Russian Orthodox Church were present as guests at the congress. They were: Metropolitan Yuvnenaliy of Tula and Belev, Head of the Department of External Church Relations; Archpriest Nikolay Gundyayev, the Deputy Head of the Department; and Archpriest Serafim Sokolov, a teacher at the Moscow Theological Seminary.

Metropolitan Yuvnenaliy made a speech of greeting before the All-Union Congress of Evangelical Christian Baptists. The Congress nominated I. G. Ivanov as Honorary President of the AUCECB and elected an All-Union Council which at its first meeting confirmed the new membership of the Presidium of the AUCECB: Chairman—A. E. Klimenko; General Secretary—A. M. Bychkov; Vice-Chairmen—M. Y. Zhidkov, M. P. Chernopyatov, and Y. K. Dukhonchenko; Deputy General Secretary and Treasurer—A. I. Mitskevich.

The newly elected President of the AUCECB, Andrey Evtikhievich Klimenko, was born in 1913 in the village of Poitskoe, Samara Guberniya (now Kuibyshev Region), and from 1927 has been a member of the community of Evangelical Christian Baptists. In 1930, A. E. Klimenko moved to Kuibyshev where he was active in the local community. From 1937 to 1939 he served the ranks of the Red Army. After demobilization he did civil work.

In 1949, A. E. Klimenko was made a presbyter to serve in the Kuibyshev

community. In 1963 he was elected senior presbyter for Kuibyshev Region and other regions.

In 1966, at a regular Congress of the AUCECB, A. E. Klimenko was elected a member of the All-Union Council of Evangelical Christian Baptists, and in 1972 vice-chairman.

The Christian Peace Conference sent the Council the following letter, signed by the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, and by the General Secretary, Dr. Karoly Toth:

To the Members of the All-Union Council of Evangelical Christian Baptists

Dear brothers and sisters,

The Christian Peace Conference rejoices with you today on the occasion of the opening of the All-Union Congress of Evangelical Christian Baptists, for which you are gathered here. We received with gratitude the invitation to the Christian Peace Conference to attend your regular congress.

The CPC Working Committee decided at its meeting in Tananarive (Madagascar) to send the General Bishop Dr. Jan Michalko (CSSR) to represent the Christian Peace Conference at this great assembly.

We pray that God may send His abundant blessings on your assembly and brotherly discussions. May He support and guide you in those decisions which are to be taken at this congress.

We commend you all to the guidance of Almighty God. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.* (Eph. 3, 20-21).

St. Nerses the Gracious



he 12th century is usually acknowledged as the Silver Age of Armenian learning and culture, whereas the 5th century is considered the Golden Age, for during these ages most of the literary, historical, patristic, and other books such as commentaries were written or translated.

With his learning, talent, erudition and saintly life, St. Nerses the Gracious dominates over the 12th century as one of the most illustrious Church Fathers.

In 1973 Armenians all over the world celebrated with cultural events, and commemorative meetings the 8th centenary of the death of one of the most talented sons of the Armenian people, the Catholicos St. Nerses Shenorhaly, the Gracious One.

In honour of the saint, one of the most distinguished cultivators of Armenian letters and sacred music, His Holiness Vazgen I, Supreme Patriarch and Catholicos of All Armenians, in an encyclical letter, related the life and works of the saint. He says: "Master of the theological disciplines, interpreter of the Orthodox doctrine of the Church, valorous defender of the faith and of the Christian dignity of the Armenian people, a Church Father whose endeavours have been conspicuous towards the unity of the Church, a distinguished poet, composer of prayers and hymns, and of liturgical music, Nerses the Gracious was a truly authentic son of his people and filled with the grace of God. Without his eminent presence the spirit of the 12th century, indeed the spirit of Armenia, would have been greatly impoverished.

All through the 11th century, the Seljuks, on the one hand, and Byzantine armies from the west, on the other, invaded Armenia. The Armenian princes, generals and great multitudes of people rushed to the west, for the sake of a secure life, to Cilicia, in the Taurus Mountains and to the west of the river Euphrates. One of these Armenian prin-

ces, called Abirad was the grandfather of St. Nerses. The family is believed to have descended from the same family as St. Gregory the Illuminator, i.e. from the Parthians. His great grandfather was Gregory Magister, the renowned scientist and bibliographer of the 11th century.

He was born in 1102 in Zovk Castle on the estate of his father, in the Taurus Mountains between the Cilician cities Aintab and Marash. He and his elder brother Gregory were under the supervision and tutelage of their nephew, Vagayasser, a very learned man who knew very well the Old and the New Testaments and who used to sit among the philosophers in St. Sophia.¹ He was elected Supreme Patriarch and Catholicos (1065-1105).

After the passing away of their nephew, the two brothers were taken care of and educated by Bishop Stephen Manoog, by order of the Catholicos Basil.

It is very interesting to study the curriculum of the students of the Middle Ages. The main subjects were, Biblical and Church History, Bibliography, Music, Art of Calendar Making, Grammar, Composition, Patristic Literature, Calligraphy, etc.²

In 1112, Gregory III, the brother of Nerses was elected Catholicos at the age of 19 and in 1120 Nerses, aged 18 was ordained a monk by his Catholicos brother.

In 1121, Nerses had already written his first book and had begun his literary career, meanwhile studying and helping his elder brother by carrying out religious and administrative work.

The historian Kyrakos of Kanzag speaks about Nerses in terms of deep esteem and admiration: "This Nerses has wisdom and is famous not only among the Armenian monks, but especially among the Greeks and Syrians; his fame has spread far and wide".³ The Greeks and the Syrians used to say "Now we hear and witness a new Gregory the Theologian in the person of Nerses".⁴

In 1132 he was consecrated bishop of his estate of Zovk, by his brother the Catholicos. In 1138-1139 the Latins, in

The Russian issue carries an article on St. Nerses by Hieromonk Bagrat Galstian.—Ed.



der to settle their own problems, convened the Council of Jerusalem and Antioch. Catholicos Gregory and his brother Nerses were evidently invited as they attended both councils.

There were frequent misunderstandings between the Syrians and the Armenians caused by ritual deviations which, carried to extremes, became unbearable because of the troubles and upheavals they created. Nerses the Gracious, with his upright character, saintly life, good heart, erudition and wisdom, wrote a letter explaining and exhorting them to end the misunderstandings, counselling the parties to abide in peace and brotherly love.

In 1144 the neighbouring city of Our-

fa was overrun by the Turks. Nerses wrote his second book which is a mixture of history and lamentation presented in the form of narrative poetry.

The second half of the 12th century was full of political upheavals. That is why the two brothers probably bought another castle with a citadel, Roum Kalé, from Jocelyne, a Latin prince and transferred the Catholicosate to Roum Kalé to the west of Edessa. Mamelouk Ashraf of Egypt ruined Roum Kalé in 1294 whereupon the Catholicosal See was transferred to Sis, in Cilicia.

The Seljuks were established in Asia Minor and had their first Sultanate in Ikonion (1074-1294). The Mamelouks of Egypt on the one hand, and the Crusaders in Cilicia on the other were, so to speak, knocking on the Eastern portals or gates of the Byzantine Empire.

The Emperor Kyr Emmanuel (Manuel Comnenus) was eager to see the Armenian Church united with the Greek Church. In 1164, in order to settle a dispute between two Armenian princes, the owner of the castle of Lamprone, Prince Oshine, and Theodore Leoni, Nerses the Gracious met the son-in-law of the Emperor, Duke Alex, and after long discussions the Duke, greatly satisfied by the explanations put forward by Nerses, asked him to present his case in writing stating the faith and creed of the Armenian Church so as to deliver it to the Emperor and to the Patriarch.

The Emperor after reading St. Nerses' letter was filled with admiration and sent one of his loyal princes, Sempad to the Catholicos Gregory, the elder brother of Nerses, inviting the saintly bishop to Constantinople in order to take part in the Council which was to be convened in 1168 with the sole aim of uniting the Eastern and Western Churches. Upon arrival, the prince found that the Catholicos had already passed away and was buried. Nerses consequently received the invitation, for he was elected Catholicos in 1164.

In another letter, Nerses excuses himself for being unable to travel to Constantinople in "politically uncertain conditions"; as for the union of the Churches, he proposed the following:⁵

(1) In order to hold the discussions, it is important to be humble and full of Christian charity.

(2) The Emperor shall advise the Greek clergy and the faithful not to desecrate the traditions and the rites of the Armenian Church.

(3) The discussions shall not take the form of talk between a lord and his steward but be conducted on an equal basis.

(4) The parties shall adopt as the basis of the discussions only the Holy Bible and the writings of the Church Fathers. In comparing, if mistakes are found in matters of faith or creed, or ritual, in either of the Churches, it shall be immediately rectified.

The Emperor, being preoccupied with the business of running the Empire and with the Council for the union of the Eastern and the Western Churches, answered the letter after nearly two years. The outcome of the said Council was not a tangible success, mainly because of the stand taken by the Patriarch Michael of Ankhialos and his clergy.

The Emperor and the Patriarch in December 1172 sent Theorianos Magister, as negotiator, with a letter to St. Nerses stipulating the following nine principles:

(1) To excommunicate all those who believe there is only one nature in Jesus Christ.

(2) You shall believe that Jesus Christ has two natures in one person.

(3) You shall read or sing "Holy God"—"Hagios o Theos, Hagios..." omitting *who has been crucified*, and the conjunction *and*.

(4) You shall celebrate the Great Feasts, such as the Nativity, Epiphany, Annunciation and Candlemas together with the Greek Church.

(5) You shall bless the holy oil, Myron, only with olive oil.

(6) You shall celebrate the Eucharist with leavened bread and watered wine.

(7) During Divine Liturgy, with the exception of the penitents, the priests and the people shall remain inside the church.

(8) You shall accept the 4th, 5th, 6th and the 7th Ecumenical Councils.

(9) The election of the Catholicos shall be ratified by the Emperor.

St. Nerses the Gracious, an ecumenical precursor and an eager advocate of the union of Churches, wrote in his an-

swer to Emperor Manuel that it was his wish to convene a national-religious grand council, according to the prevailing tradition and the custom of the Armenian Church, to examine the problems put forward and accept the most expedient for "communion in the love of God and return from aberration to the truth".

But before he was able to convene that council, he passed away peacefully in August 1173, eight hundred years ago.

Here is a translation of one of the prayers he has composed:

"O Lord, the protector of all, place Thy holy fear as a guard before my eyes, that they may no more look with wantonness; before my ears, that they may not delight in hearing evil discourses; before my mouth, that it may speak no falsehood; before my heart, that I may not meditate wickedness; before my hands, that they may not do injustice before my feet, that they may not walk in the ways of iniquity but direct their motions, that they may be according to all Thy commandments.

"Have mercy on Thy, creatures, and on me a grievous sinner".

One of the greatest religious poets and personalities of the Middle Ages he was indeed full of grace, diligent, talented, meritorious, saintly and a poet of valour who wrote a great many religious hymns in exceptionally lofty style. The people showed him ultimate reverence when they named him Gracious.

His books, music, encyclicals, poems, commentaries and treatises are an invaluable addition to the spiritual wealth of Armenian culture.

Bishop ZAVEN CHINCHINIAN

Alexandria

NOTES

¹ History of Matthew of Ourfa. Echmiadzin 1898, p. 220.

² The mediaeval university of Glazor. Erevan 1973, p. 98.

³ Kyrakos of Kanzag. History, Erevan, 1961, p. 118.

⁴ Ibid.

⁵ Melachia Ormanian. Church History, Constantinople, 1912.

1975—Holy Year in the Roman Catholic Church

The origin of Holy Year as celebrated in the Roman Catholic Church is to be found in the Holy Scripture. The 25th chapter of the Book of Leviticus, which sets out the rules governing the religious life of ancient Israel, contains the beginning of a section entitled "the law of holiness". Here mention is made of the necessity of giving rest and rest to the very land which feeds the people and for the first time the term "jubilee" is used to refer to a year of rest for the land. *And ye shall follow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you... it shall be holy unto you...* (Lev. 10-12).

The very conception of the Jubilee in the first centuries of the Christian Church was bound up with the pilgrimages made by devout Christians to the Holy Land and places made famous by the Crucifixion of Christ the Saviour. The Sepulchre of the Lord in Jerusalem became an object of special veneration for pilgrims.

At the dawn of Christianity there were other important centres for Eastern pilgrims which were located in more remote places. Cases in point are Alexandria, which was universally revered within the Orthodox world, and the early Egyptian monasteries of Thebaid, where Christian eremitism arose. This was the birthplace of early monasticism which took after its founder, St. Antony, and it was here that the first saints appeared, the ones known in Russian as "pobodobnye". The hermits—pioneers of the large cloisters of Thebaid (to the south of Alexandria) were often known as "the great", as for instance Sts. Paphnutius, Macarius, Paisius, Pimen, Silvanus. Early Orthodoxy was nurtured on the great virtues and feats of these monks.

This sacred tradition of venerating at certain places also existed in our Church. Even before the Mongol invasion Rus-

sian pilgrims used to head for the Pechery Lavra in Kiev. And when St. Sergiy of Radonezh revived Russian monasticism in the North, the Trinity-St. Sergiy Lavra, which was known as the "Northern Thebaid", became the centre for Russian pilgrims. Pilgrims of the Russian Orthodox Church also made journeys to other Orthodox holyplaces.

Among the Christians of the Western Church the pious custom of making pilgrimages had long existed, but mainly to Rome where the Great Apostles Peter and Paul died and were buried. In the Middle Ages, for example, hundreds of thousands of pilgrims used to pour into the city. It is not fortuitous that the Bull issued by Pope Paul VI on May 23, 1974, the Feast of the Ascension of the Lord (by tradition the Jubilee Year is announced on the preceding Ascension) on the indiction for the 1975 Holy Year, begins with the announcement that the *Limina Apostolorum*—the holy places of Rome where the tombs of Peter and Paul, the Holy Fathers, are piously preserved and revered, shine forth with an even brighter light in these days, when the Jubilee which is due to be celebrated is drawing near. The Papal document goes on to state that throughout the centuries this commemoration always called the Christian people to zealous renewal of faith and to the witness of religious communion. The Church acknowledges what she herself represents, and finds the source of her unity in the foundation laid down by Jesus Christ. Right from the second century believers have flocked to Rome to see the holy relics of the Apostles Peter and Paul and to pay obeisance to them where they rest. In the 4th century, Western pilgrimages to Rome became parallel to and equal in significance to that same devout manifestation which, in the East, led people to Jerusalem, the site of the Holy Sepulchre. During the Middle Ages these religious pilgrimages drew to Rome people in communion with the See of St. Peter from all over Europe and also from the East. This phenomenon was particularly common among monks who made the journey to bear witness to the authenticity of their faith

at the tombs of the Apostles. The desire to undertake this pilgrimage became more widespread in the 12th and 13th centuries. It was boosted by a popular religious fervour, which embraced all Europe. This enriched the ancient conception of pilgrimage "for the sake of God" which the Church received through Tradition and which is shared by other religions. Thus Holy Year came about as the fruit of doctrinal, biblical and theological intensification in the Roman Catholic Church.

The first pilgrimage to be entitled Jubilee, however, was not a pilgrimage to Rome. The present Pope Paul VI refers to this in the Bull. The first official celebration took place in 1220; the Jubilee was proclaimed by Pope Honorius III, on the occasion of the pilgrimage undertaken to the tomb of St. Thomas Becket. In the 12th century Thomas Becket became a celebrity in the Catholic world. Born in London in 1119, in recognition of his merits, he was raised by King Henry (Plantagenet) II to the rank of chancellor of the kingdom. Then in an attempt to subordinate the Church in England to his own rule, the King appointed Becket Primate and Archbishop of Canterbury. He wanted to introduce a constitution which would reduce the rights and privileges of the Roman Catholic Church to a considerable degree. The archbishop resisted these plans. While defending the Church's interests, he was compelled to take refuge for a time in France, where Pope Alexander III rendered him support and patronage. After a short reconciliation the enmity between the two camps broke out again with a new force. On December 29, 1170, four of the King's Knights assaulted the archbishop in Canterbury cathedral and assassinated him on the altar steps. Two years after his death Thomas Becket was canonized as a martyr for the faith. The assassins were compelled to travel to Rome to repent before the Pope, who ordered them to go to Jerusalem and do penance at the Lord's Sepulchre. The King of England had to abolish the Clarendon constitution he had devised and to beseech forgiveness at the tomb of the assassinated prelate. The fame of Thomas Becket became so great that 50 years after his death Pope

Honorius III organized a big pilgrimage to his tomb and called the year *Jubilee*.

In Rome itself Holy Year was first celebrated in 1300. This was because at that time there was a revival of interest among the city's population in the Biblical covenant which God made with Moses. The impetus for the celebration of the first Jubilee in Rome came not from the hierarchy but from the believers themselves. Indeed, as the ancient Roman chronicle proclaims from January 1, 1300, crowds of Roman citizens headed for St. Peter's Basilica in the firm belief that in this initial year of the new century every Christian would be able to receive remission for his sins. The Romans had heard from their spiritual leaders that in this year it would be necessary to pray and perform an act of sincere repentance for their sins in each of Rome's "patriarchal" basilicas, that is, in the four Major Basilicas of St. Peter, St. Paul, St. John of Lateran and Santa Maria Maggiore. It was brought to the knowledge of Pope Boniface VIII, that in this new year, in order to die in peace the people of Rome would ask his special blessing because, having done penance in the first year of the century they expected forgiveness for their sins and remission from heavenly punishment.

In February 1300, Pope Boniface VIII resolved to proclaim this year holy, with the idea that it would be repeated at the beginning of each new century. But the celebration of Holy Year once every hundred years actually meant that only one in three of the succeeding generations was given the chance to take advantage of such a year. Consequently in 1343, during the period of the "Babylonian Captivity" at Avignon when secular power had exiled the Pope from Rome to the south of France (nine Popes had lived there), Pope Clement VI harkened to the petition of the delegation which had come to Avignon from Rome. The delegates cited the tradition of ancient Israel and the Pope changed the period of the Holy Year to every 50 years instead of 100. But very soon the Popes had to make allowance for the fact that life expectancy in 14th century Europe was barely 50 years. So after

Popes returned from Avignon to Rome in 1377, Pope Urban VI resolved that holy years be celebrated every 33 years (in memory of the earthly life of Jesus Christ). But even this interval was unsuitable, so in order to give all Christians the opportunity to the advantage of Holy Year, in 1470 Pope Paul II shortened the period to 5 years. This interval has remained in force in the Catholic Church right down to our own day.

In his invitation to celebrate this Holy Year, Pope Paul VI notes that the Church wishes to turn this extraordinary religious experience into a genuine regeneration of spiritual and moral consciousness. At the same time the Church urges her faithful towards the notion of peace, which reconciles contentious men with God and among themselves at all levels. That is why the Church, the Pope said, attaches not only ritual significance to this important and lengthy celebration, but a significance that is genuinely moral and socially.

On the day the Bull was signed, the Feast of the Ascension (May 23, 1974) Pope Paul delivered a short speech in the Throne Room before the members of the Apostolic Chamber. In conclusion the Pope noted that the Redemption, which was foretold in the Old Testament and was accomplished through the glorious Passion and Resurrection, the Ascension into Heaven of the Son of God has been continued in the course of the centuries through the

Church. This act of redemption with all its regenerating and transfiguring power stands within the reach of every human soul. How significant it was, he said, that we were alive at this momentous period and what joy there would be if on this holy day, we returned like the Apostles to our apostolic work *with great joy*, living in it and *praising and blessing God* (Lk. 24. 52-53). The Pope also expressed the hope that the Holy Year would see a true renewal of Christian ties of love for the sake of the destiny of mankind and for a great reconciliation of souls, drawing them closer to peaceful thoughts and deeds.

The Papal Bull contains another point of special significance for understanding the aims of the Holy Year. All the themes of previous Jubilees are present and summed up in the fundamental principles which were first defined on May 9, 1973, for the coming Holy Year—renewal and reconciliation, as mentioned above, spiritual renewal in Christ and reconciliation with God. Therefore he urges all those to whom the Bull is addressed to examine the proposals contained in it, to show initiative and be of mutual service to each other. It also voices the Pope's conviction that in her historical journeyings the Church expressed ever more and more the readiness to accept and deepen the Gospel of Jesus Christ, and to give the world the salutary Good News about Him by word and witness.

ALEKSANDR KAZEM-BEK

Joint Consultation of Two Commissions of the World Council of Churches

The Joint Consultation of the WCC Commission on Participation by the Churches in Development and the Division of Inter-Church Aid, Refugee and World Service, was held from December 1 to 10, 1974, in Montreux, Switzerland. Representatives of the WCC Commission of the Churches on International Affairs and the WCC Programme Against Racism were invited to take part in the Consultation.

The Consultation was led by Professor José María Arce-Bonino (Argentina), Dr. Randolph Nunn (USA), Chairman of the Commission on Participation by the Churches in Development, and Präses Hans Thimme (FRG), Chairman of

the Division of Inter-Church Aid, Refugee and World Service.

Taking part in the Consultation were Drs. Conrad Reiser and Alan Brash, deputy general secretaries of the WCC, and also Ch. I. Itty, Director of the WCC's Second Programme Unit "Justice and Service".

The task before those taking part in the Consultation was to review the current international situation in the light of development and to discuss the experience of popular movements for justice and development and, taking into account the results of this study, to work out proposals for corresponding action by the Churches and the

ecumenical movement (in terms of both theological perspectives and practical tasks). Furthermore, those taking part in the Consultation were to discuss a number of problems of an organizational and structural nature.

The Consultation's opening service was conducted by Präses Hans Thimme. Those taking part were welcomed by Pastor Walter Sigrist, Chairman of the Federation of Evangelical Churches of Switzerland. The introductory address was given by Dr. Conrad Reiser. This was followed by a panel discussion on the theme of "The Struggle of the Poor". Then the participants in the Consultation heard and discussed papers by Professor Samuel Parmar (India) and Dr. Jan Pronk (Netherlands), discussing the state of affairs in the world today from the point of view of development aims.

The main period of the Consultation was devoted to seven thematic groups: 1) Forms of enslavement and perspectives for liberation; 2) the role of Churches in education and training on questions of liberation and social change; 3) the distribution of resources; 4) crises; 5) care for the rootless and oppressed; 6) the role of Church-

es in structural change; 7) the struggle of the poor as a challenge to the Churches.

A special group generalized questions relating to the programme for action of the two Commissions that arose during the course of discussions in the Consultation's seven study groups. It was this same group that studied the structural problems. A group of younger participants, many from the Third World, worked out, with the agreement of the Consultation's Presiding Committee, a document in support of popular liberation movements.

The thematic groups' reports on the conclusions reached in their work were discussed in plenary sessions and accepted by the participants as official resultant documents.

An hour was devoted each day by the participants to biblical theological thought.

The Consultation's closing service was celebrated by Dr. Randolph Nugent.

Also taking part in the conference was Alexander Buyevsky, Vice-Chairman of the WCC Commission of the Churches on International Affairs and Secretary of the Moscow Patriarchate Department of External Church Relations.

Ecumenical Divine Service in Wanne-Eickel (FRG)

On May 26, 1974, an ecumenical divine service was held in the Protestant church in Wanne-Eickel (FRG). The main theme of the service was "The Word and Hymns of Ecumenism—a meeting of Christians from the West with Orthodoxy". Some 800 believers gathered in the church, to pray for the unity of all Christians. This ecumenical event was organized by Pastor Hartmut Neumann of the Evangelical Church.

Representatives of the Evangelical Lutheran Church, Pastor Werner Beyna and Pastor Hartmut Neumann, took part in the divine service. The representative of the Roman Catholic Church was the Rector of the Church of the Holy Spirit in Wanne, Father Karl Rohleder. The Rector of the Church of the Holy Apostles in Dortmund, Protopresbyter Telemachos Margaritis and Father Athanasios Kontos from the town of Herten, represented the Constantinople Orthodox Church. From the Serbian Orthodox Church there was Father Tomislav Marković, the Rector of the Church of St. Petar of Cetinje¹, in Northern Westphalia.

Father Stefan Ess, Rector of the Moscow Patriarchate Parish in Köln and Nikolay Thon, Candi-

date of Theology, the supervisor of the working group "Meeting with the Churches of the East" took part in the ecumenical divine service with the Russian Orthodox Church.

The divine service was conducted in Greek, Latin, Church Slavonic and German.

Pastor Werner Beyna welcomed the clergy and believers. He noted that it was the first time that the Orthodox and Christians of other confessions had met in that region in such a great number and in such unanimity, to pray together for Christian unity.

Father Stefan Ess read out a message of greetings from Archbishop Aleksiy of Düsseldorf, who could not himself be present. In his message Archbishop Aleksiy said how important it was for the Orthodox Churches to participate in the ecumenical movement.

During the divine service, the choir and brass band of the Lutheran parish performed Johann Sebastian Bach's religious pieces; the Catholic church choir sang Easter hymns in Latin and the Orthodox choir, conducted by Father M. G. Kurzenacker (of German descent) gave a splendid rendition in Slavonic: "Let God Arise" and the Paschal stichera by Russian compo-



to left: Superintendent Dean Karl Rohleder, Pastor Werner Beyna, Pastor Harlmüt Neumann, er Tomislav Marković, Protopresbyter Telemachos Margaritis, Father Stefan Ess, Nikolay Thon, Candidate of Theology, Father Athanasios Kontos at the ecumenical service in Wanne-Eickel

the end of the divine service, Nikolay Thon, didate of Theology, spoke in detail about the fificance of Orthodoxy in the ecumenical diae of Christians today. The preacher cited the s of the distinguished Protestant German ogian, A. von Harnack, from his three-vol- "History of Dogmas": "He who studies the of the Greek religion today (Adolf Harnack at Orthodoxy—Nikolay Thon) will frekuently the idea that there is no religion more pro- d than the Greek religion". Nikolay Thon nded the participants in the ecumenical gath- of the Message of His Holiness the Patri- of Moscow and All Russia and of the Holy

Synód of the Russian Orthodox Church to the Central Committee of the World Council of Churches of August 7, 1973, which contained an account of the position of the Orthodox Church with regard to the teaching on salvation.

After the ecumenical divine service a reception was held at which the Rev. Kurbjuhn, the local Protestant pastor, expressed sincere thanks on behalf of Western Christians to the members of the clergy and choir of the Orthodox Churches for their prayers, their Christian love, and their participation in the ecumenical divine service.

NIKOLAY THON,
Candidate of Theology

St. Petar (in the world Petar I Petrović oš, 1747-1830) was a well-known ecclesias- and state figure in Montenegro (Yugosla- From 1762-1766 he studied theology in Rus- and became a monk. In 1781 he was elevated e dignity of Metropolitan of Montenegro and 797 he was proclaimed the ruler of Monteo. Metropolitan Petar was particularly renow- for his ecclesiastical and patriotic activities. helped to achieve the unity of the Yugoslav oles; he personally headed the national libe- n struggle against the Turks, under whose the inhabitants of Montenegro had been the beginning of the 16th century. e nephew of Metropolitan Petar, Petar II

Petrović Njegoš (1813-1851), subsequently the Metropolitan of Montenegro, founded the senate in 1813 and was the last metropolitan to hold both an ecclesiastical and a secular office.

The Serbian Orthodox Church canonized Metropolitán Petar I. Metropolitan Mihajlo of Belgrade composed a special service for him which was printed in Moscow in 1895. The relics of St. Petar are preserved in the monastery at Cetinje (a city in Yugoslavia—the ancient capital of Montenegro—Ed.)

Metropolitan Petar I of Cetinje was a friend of the Russian people and promoted and strengthened fraternal ties with Russia in every possible way.

ECUMENICAL CHRONICLE

On September 22, 1974, the opening of the Syro-Jacobite Parish took place in Vienna. The ecclesiastical authorities gave the Syrians the Trinity Church at Leinzerstrasse 154. The first Liturgy was conducted by the Syro-Jacobite Bishop Athanasios and Archbishop Samuel of North America. The Syro-Jacobite Community of St. Ephraem is administered by the rector, Father Emmanuel Aidin. From the Russian Community of St. Nicholas, the deputy churchwarden, E. Beran, attended the opening of the Syro-Jacobite Parish.

On September 24, Bishop German of Vienna and Austria (now of Vilna and Lithuania) took part in the celebrations to commemorate the 1200th anniversary of the Salzburg cathedral. The Conference of Roman Catholic Bishops which was dealing with the final editing of the German translation of the Catholic service books, was timed to coincide with this event. His Eminence Franz Cardinal König, Archbishop of Vienna, delivered a long report at the conference. The Salzburg newspapers noted that he spoke about the modest and humble Church of the future which would take care of the spiritual needs of the congregation and render the Christian spiritual life more healthy. During the dinner after the conference, at the castle of Klössheim, attended by the President of the Austrian Republic Rudolf Kirschleger, ninety Catholic bishops and other officials, the Most Reverend Karl Berg, the Archbishop of Salzburg, welcomed the representative of the Russian Orthodox Church, Bishop German, who was about to leave Austria, and wished him every success in the service to the Holy Church in his Motherland. In his answer, Bishop German thanked the archbishop for his good wishes and warmly bid the Roman Catholic bishops and all those present farewell.

On September 26, Bishop German paid a farewell visit to the Vicar General of the Linz Diocese and secretary of the Austrian Episcopal Conference, Bishop Alois Wagner who was holding a meeting of the diocesan deans in Puchberg Castle near Wels at the time.

On October 7, Bishop German paid a farewell visit to Bishop Franz Zak of Sankt Pölten, who

in his time acquainted Bishop German with the publishing work of the diocese and the theological seminary.

In the evening of that day the organization Pro-Oriente gave a farewell supper in honor of Bishop German.

On October 8, Bishop German visited Professor Hans Winfried Rossmann, who has often given lectures in support of Orthodox monasticism at Holy Mount Athos.

On October 11, at the invitation of Cardinal König of Vienna, Bishop German took part in an ecumenical divine service in the Cathedral of St. Stephen to commemorate the opening of Catholic Day in Austria. The service was attended by all the Catholic bishops in the country as well as members of the Austrian Synodal Presence which has been working on practical ecumenical problems for the last two years.

On October 18, Bishop German was invited to supper with the Chairman of the Ecumenical Council of Churches in Austria, Vartoped (Armenian) Mesrop Krikoryan (Armenian Church).

On the same day, Bishop German visited Victor Pyatiokiy, Director of the Institute of Translation of Vienna University, who, in 1973, gave Bishop German the opportunity of delivering a report at the institute on the history of the Patriarchate in the Russian Orthodox Church.

On October 24, Bishop German participated in a meeting of the Ecumenical Council of Churches in Austria with the Secretary General of the World Council of Churches, Dr. Philip Potter, who was attending the WCC Consultation on "Human Rights and Christian Responsibility", which was taking place at that time in the Austrian town of Sankt Pölten. At the request of the supervisors of the meeting Bishop German spoke about the theological conversations held between representatives of the Russian Orthodox Church and Lutherans from the FRG and Finland. The Dr. Philip Potter told the gathering about the preparations being made for the 5th Assembly of the WCC in Nairobi in 1975 and about the proceedings of the Consultation on human rights in Sankt Pölten. Dr. Potter noted that the representatives of the Churches from the East Europe



Metropolitan Chrysostom of Austria (left) and Bishop German (right) at the ecumenical meeting held in the residence of His Eminence Franz Cardinal König (centre), Archbishop of Vienna



Bishop German preaching at the ecumenical service in the Herzogenburg monastery

countries have made a great and interesting contribution to the study of human rights.

On October 23, Bishop German paid a visit to the Rector of Vienna University, Professor Siegfried Horninger, and the Prorector, Professor Werner Winkler. Bishop German thanked the university professors for the constant attention they had paid to ecclesiastical and ecumenical activities and to the representatives of the Russian Orthodox Church in Vienna. For their part, they expressed their willingness to continue such cooperation in the future.

The solemn installation of Bishop John Allin as the 23rd Head of the Episcopal Church of the USA, took place in the Cathedral of Sts. Peter and Paul in Washington on June 11, 1974. The new head of the Church took the oath before his predecessor, Bishop John E. Hines from whose hand he received the Bible and the Book of Common Prayer as a token of his new office. After the installation service in the Church of St. Stephen, the Bible was symbolically distributed among the members of the Church. Bishop John Allin is the 23rd Head of the Episcopal Church of the USA.

The Bible Atlas, 100 pages long, has been published in Hungary. Part I contains an account of Sacred History and Part II consists of maps and illustrations with reviews of the latest archaeological finds. In the introduction written by Bishop Dr. Tibor Bartha of the Reformed Church of Hungary, it says that the aim of the publication is to give an idea of the historical background against which the biblical events occurred.

Some Polish Roman Catholic theologians are assisting in the preparation of an inter-confessional

translation of the Bible into Spanish. The translation of the New Testament is ready for the press.

* * *

The Fellowship of St. Alban and St. Sergius which was created in the 1930's with the aim of strengthening contacts between Orthodox Christians and Anglicans, has branches in a number of countries, including Canada. In 1972 the Orthodox members of the Canadian branch of the fellowship took part in the celebrations for the 175th anniversary of the Anglican Cathedral of St. James in Toronto. On that occasion the Anglican Canon E. R. Fairweather spoke on cooperation between Orthodox Christians and Anglicans. In 1973 a meeting of the Canadian branch took place in the Orthodox Church of St. George (Antiochene Patriarchate) in Toronto, whose rector, Father Gerasimos Murphy, is the chairman of the branch. The Anglican Father Brian Free-land also gave a report. In 1974, a symposium was arranged on the subject "The Christian Attitude to Suffering", at which the Anglican Bishop of Toronto read a paper; a conference devoted to Eastern icon-painting was also held.

* * *

On December 24, 1974, on the invitation of Father Stanislav Mazheika, the Rector of the Catholic Church of St. Louis in Moscow, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, Bishop Chrysostom of Kursk and Belgorod, Deputy Head of the DECR, Hieromonk Ilia Vostriakov, a staff-member of the DECR, attended the Christmas service. At the end of Mass, Metropolitan Yuvenaliy spoke a few words of congratulations on the feast and blessed the congregation.

St. Tikhon the Miracle Worker of Zadonsk

The year 1974 saw the 250th anniversary of the birth of St. Tikhon of Zadonsk, an outstanding hierarch and, as Russian ecclesiastical historians often call him, a father and teacher of the Russian Orthodox Church. Even before his canonization in 1861, Tikhon was held in great reverence by the faithful, and Russian theologians deeply respected his sanctity and wisdom. His teaching on Christian ministry has been followed by many Russian ascetics.

The lives of the holy are instructive for every Christian. The disposition to the great Christian virtues is born and, by the grace of God, fortified from childhood in the pious ascetics, and they subsequently become the vehicles and preachers of these virtues. Acquaintance with the life and deeds of those favoured by God strengthens the soul in the truths of the faith and in accomplishing feats of earthly life and awakens us to virtue. It is especially beneficial, in this connection, to acquaint ourselves with the life of the great pastor and miracle worker of God, St. Tikhon of Zadonsk, an exemplary model for every believer who wishes to attain to a life pleasing unto God, and especially for the Orthodox pastor who, in his service to Christ's Church, strives to be worthy of his high calling.

St. Tikhon of Zadonsk, christened Timofey, was born in 1724 into the family of a poor lector, Saveliy Kirillov. His father died soon after he was born. His mother, Domnika, with four sons and two daughters, was supported by the eldest son, Evfimiy, who assumed his father's post as a lector in a poor parish in the Novgorod Gubernia. Despite extreme poverty, the family led a strict Christian life. The facts of St. Tikhon's life, told by him to his cell-keeper, I. Chebotarev, indicate that the

children were brought up to honour their parents, love one another, fear God and love the Holy Church.¹ It was in his family that the great saint first learned the Christian virtues—meekness, humility and patience, wholly imbued with devotion to the Provider.²

Every Christian, and especially one who chooses the way of the pastor of Christ's Church, requires piety. But piety alone is not enough if one is unworthily to perform the difficult and responsible service of the pastor—on his needs, too, a thorough theological education.

On the application of an older brother, Pyotr, Timofey was enrolled in 1740 in the Novgorod theological school attached to the episcopal residence. He was a capable, diligent and well-taught student and so, when the Novgorod Theological Seminary was opened in 1740, Timofey was enrolled at state expense. In the seminary, too, Timofey, according to his own testimony, "suffered great need, for there was not enough to maintain oneself" (I, 19). Given his untiring diligence in study, the student Timofey "as one of the best and most successful students was promoted to the higher classes."³ In the fourteen years spent in the seminary (1740-1754), Timofey studied theology, philosophy, syntax, poetry and rhetoric.

Timofey Sokolovsky (according to some sources, Sokolov, the new surname given to him by the authorities of the seminary) completed his work at the seminary when he was thirty. "Timofey was a man of deprivations, sorrows and labours, a man who turned his searching gaze within himself, to seek knowledge... Seven years after finishing the course, he stood in the assembly of hierarchs of the Russian Church."

Timofey Sokolovsky remained at the

* Roman numerals designate the volume of Works of St. Tikhon of Zadonsk, Arabic numerals the page. Second edition, Moscow, 1899.

inary as a teacher. His fondest dream at the time was the ideal of the ascetic life. God soon saw fit to grant his desire. In 1758, on the Saturday of Lazarus, Timofey took his monastic vows under the name of Tikhon; he was named hierodeacon on Easter Sunday and hieromonk during the summer re-

ward of the gifts, intelligence and virtues of the young hieromonk Tikhon were noted among the hierarchs, and Bishop Pimen (Volkhovsky) of Tver, rested of Archbishop Dimitriy (Sechenov) of Novgorod, that Tikhon be transferred to his own diocese for appointment "to a better calling of obedience in that in which he is presently"³

(4). Immediately on his arrival in Voronezh, Hieromonk Tikhon was raised to the rank of archimandrite and appointed Father Superior of the Zheltikov Monastery. In 1759 he was appointed rector and teacher of theology at the Voronezh seminary. Two years later, in 1761, the Holy Synod nominated Archimandrite Tikhon Bishop of Keksgolm (Kokshogol) in Ladoga, the Vicar of the Metropolis of Novgorod. He was consecrated at the Cathedral of Sts. Peter and Paul in St. Petersburg. The faithful of Novgorod greeted their new bishop joyously. However, he did not serve long there, for in 1763, Bishop Ioannikiy of Voronezh died. The Holy Synod, in their report to Empress Catherine II, submitted a list of candidates for appointment to the Voronezh Diocese. Catherine's resolution on the report was: "The Archbishop of Novgorod to be the Bishop of Voronezh."⁵

In May 1763, St. Tikhon arrived in Voronezh. He knew that great difficulties awaited him. "In its extent, in the heterogeneity of its population, in the education of the clergy and people, and in its modest income, the Voronezh Diocese was one of the hardest to administer."⁶ The clergy in the diocese consisted mostly of people with little education, and the populace was for the whole crude and little informed in matters of faith" (IV, 26).

Many priests and deacons did not know the New Testament, carelessly prepared for divine service, did not understand the meaning of the Sacraments, and paid little attention to the singing

of hymns and the reading of prayers (I, 9-15). P. Nikolsky notes that almost all reports on church inventories in the Voronezh Diocese mention the unseemly condition of the sanctuary and carelessness with respect to the Holy Gifts.⁷

On his arrival in Voronezh, St. Tikhon familiarized himself, in a comparatively short time, with the state of affairs in the diocese, and he discovered a broad if very difficult field for pastoral work. He turned attention first to eliminating the shortcomings in the conducting of services by the priests. With his blessing, theological schools and seminaries were opened to train zealous pastors of the Church to replace the unworthy.

St. Tikhon took active administrative steps to stimulate the pastors to a fitting attitude to their obligations and attentively followed the execution of all his directives. He wrote a number of treatises for the pastors of his diocese: "O semi Svyatikh Tainakh," "Pribavlenie k dolzhnosti svyashchenicheskoi," "O tainstve svyatogo pokayaniya," "Instruktsiya o sovershenii brakov," etc. (I, 1-19).

St. Tikhon also saw to the inner re-education of the pastors. He commanded that those in holy orders have about them and read daily the New Testament, "that they themselves may know the will of God and could, so far as possible, fulfil it and teach others, and to follow this faithfully"⁶ (p. 190). In his "Circular Epistle," St. Tikhon called the clergy to responsible and reverent celebration of the Sacraments, impressed upon them that they should avoid vices and called them to brotherly love.

In 1765, St. Tikhon turned the Voronezh Slavonic-Latin school into a theological seminary, invited teachers from Kiev and Kharkov and drew up the curricula. St. Tikhon had the future pastors study not only academic disciplines, but also—and above all—the fear of God, because learning alone, without a life of goodness, has no power and brings no benefit (I, 20). He inculcated in the seminarians the view that pastoral service was labour for God directed to rooting out the sins of their flocks.

St. Tikhon put monastic life in order, too.

For enlightening the people with the light of the Gospel truth, St. Tikhon composed a number of works subsequently called "Kratkie uveshchaniya o dolzhnosti khristianskoi" (I, 103-104) and "Plot' i dukh" (I, 125-191), prayers, sermons, exhortations and reflections. His zealous pastoral activity put an end to debauchery and outrages on Shrovetide and Yarilo Day.* He exerted a great deal of effort to overcome the Old Ritualists' schism.

Despite illness, St. Tikhon was especially zealous in performing his arch-pastoral service. He strove to use every minute of his life for his own salvation and for the spiritual benefit of his flock. St. Tikhon was sensitive, too, to the material needs of those living in poverty. No one who came to him with a plea was left without aid and spiritual comfort.

But illness soon completely undermined his health, and in 1767 the Holy Synod permitted him to retire to the Tolshevsky monastery in the Voronezh Diocese. Two years later, Tikhon moved to the Zadonsk Monastery of the Most Holy Theotokos. St. Tikhon's health improved somewhat, and he thought more than once of new diocesan activity. The then senior member of the Synod, Archbishop Gavriil Petrov, proposed that he become Father Superior of the Iberian Monastery in Valдай. However, it was pleasing to the Providence of God and to the will of the Theotokos that the great Russian saint continue his ascetic life in the Zadonsk monastery. A perspicacious starets, meeting St. Tikhon's cell-keeper once, said sternly: "The Mother of God forbids him to depart from here" (I, 17). St. Tikhon took the starets' word as God's will and remained forever in the monastery, so as to serve as before the Orthodox Church and his fellow brothers in Christ primarily through his literary activity.

Here he wrote many theological works that have immortalized him. To the poor, who came to him in great numbers, he gave his entire pension and the donations of wealthy Christians.

St. Tikhon set a strict daily schedule for himself. Assiduously observing the rules of monastic life, he attended services daily, composed sermons, and wrote theological treatises. It was this time that he wrote his remarkable "O istinnom khristianstve" (Vols. I-III) and "Sokrovishe dukhovnoe mira sobiraemoe" (Vol. IV).

For his great feats of piety, God comforted St. Tikhon with various signs and visions. The latter repeatedly displayed charismatic gifts.

From 1799, St. Tikhon lived in seclusion.

Two years before his death, Tikhon fell seriously ill, and during his illness he communicated often. He foretold his death three days in advance. He died in 1783, in the 59th year of his life, his life filled with sorrows and deprivations, great labours and feats.

On August 20, Tikhon III, Bishop of Voronezh, attended by a multitude of believers, held the burial service for the saint of Zadonsk. On August 1, 1861, in the presence of 300,000 of the faithful, St. Tikhon's canonization took place in all solemnity.

Because of his truly pastoral life and work St. Tikhon became for the Russian clergy a model, one who had realized the eternal ideal of the Christian ministry of the Gospel, for his entire life was founded on the Holy Gospel, on imitating in every way our Saviour Jesus Christ and His Holy Disciples and Apostles (I, 27-28).

A profound study of the Holy Scriptures and the works of the Church Fathers, as well as the many years of his own ascetic experience, were the basis on which St. Tikhon founded a truly Christian view on the purpose of human life, directed to salvation and the inheritance of the Heavenly Kingdom.

According to the teaching of St. Tikhon, a process of spiritual birth for the new life in Christ must transpire in the soul of every believing Christian. There are many difficulties in this process, but it is absolutely indispensable for salvation.

Drawing on the teachings of Holy Writ and, in particular, the teaching of St. Paul (Rom. 8. 5-9; Gal. 5. 16-17 etc.), St. Tikhon taught that the Christian can live either the life of the

* A festival to the Sun, held at the spring equinox and named after the old Slavonic god of the Sun.

it or of the flesh, retaining *the old* or becoming *the new man*, for the man enters life after the birth of "the old man" or the carnal from his parents, and the new man, or spiritual birth, in Holy Baptism" (III, 124-191). All of us, born in sin, though spiritual birth are made righteous by the grace of Christ" (V, 198-199). "In carnal birth, we are born to temporal life; in spiritual birth—to eternal (I Tim. 6. 12) we are born and spiritually alive, and so we are made a new creature in Christ" (II Cor. 5. 17) (III, 402-403). "In Holy Baptism we are renewed for a holy Christian, new life and, having put off *the old man*, we put on the new, spiritual man and, laying aside the corrupt habits of the Old Adam, we take up the good morals of the New Adam, as Christ" (III, 233).

But though man is born anew in baptism, the rebirth of the sinner is limited to this. Baptism installs the necessary basis for that intricate spiritual process that consists in the complete casting off of *the old man* and putting on of the new. This process should attend a Christian throughout his life until he reaches *unto the measure of the stature of the fulness of Christ* (Eph. 4. 13) (III, 56).

The life of the Christian reborn in baptism passes in constant struggle with sin. The struggle of *the new man* with the old, according to St. Tikhon, stems from the duality of human nature (III, 57; IV, 200; V, 320; etc.). "Two natures abide in the man who has accepted the Christian faith: the law of the flesh and the law of the spirit, or the law of the senses and the law of the mind" (I, 126). "These two laws, the law of the senses and the law of the mind, or the flesh and the spirit, are ever at war with each other: what one wants, the other rejects; what one commands, the other forbids; what one creates, the other destroys; from what one chooses the spirit turns away, from what the spirit wants the flesh does not want" (I, 44, 126). The "law of the flesh" inclines the Christian to sin. It activates the sensual and egoistic inclinations of man, as opposed to the "law of the spirit", which stimulates man to virtuous acts and a selfless spiritual life (III, 57-58; I, 44-48; V, 198).

On the whole, "immorality is inherent in the carnal man, morality in the spiritual" (V, 199). The battle "faces all Christians, and it will face them without let to the end of days" (II, 92).

The battle of flesh and spirit, according to St. Tikhon, stems, too, from the fact that "the Christian, washed and renewed in the bath of Baptism, is lodged in the Holy Church and abides between God and His creation, between Heaven and earth". Therefore, the present world is, for all of us Christians, "as the tree of the commandment was to Adam, exists for our temptation—to turn our heart to God or to the world" (V, 34). Our soul "like a mirror" reflects "either this world or what is in it, or God and the Heavenly Kingdom" (V, 320). The peculiarities of man's inner and outer life are a product of the duality of human nature and the duality that stems from the fact that man exists on earth ("between heaven and earth"). Man's inner frame of mind or his reasoning power and his outer behaviour, or action, depending on what prompts them and to what they strive, are either carnal or spiritual. "The carnal man turns his entire mind and all his thoughts only to the acquisition of temporal," earthly things and goods. On the other hand, the "spiritual man considers that which the spirit wants." Spiritual man "always strives for eternal goods and labours to increase the glory of God and to benefit his fellow-man" (I, 44-45; III, 58-59).

The Christian must vanquish the sinful man within himself who obstructs the unimpaired development of the spirit; he must "change through the grace of God from the old to the new, from the carnal to the spiritual man" (IV, 47). And this struggle and "feat against the flesh is incumbent not just on monks and hermits, but on all Christians—on everyone who wishes to be saved". Only by subordinating the flesh to the spirit can the Christian change his moral state and, instead of spiritual death, find life in God. The Christian finds sweet comfort in the fact that the "Prince of Spiritual Feats, Jesus Christ, our merciful Intercessor Himself, helps us in this effort" (IV, 48).

In his soteriology, St. Tikhon pays a great deal of attention to the prob-

lem of the human heart, that is, to man's inner, spiritual state. "Every deed and word depends on the heart," he teaches, "from the righteous and good heart come the righteous and good deed and word" (V, 326). As pure water flows from a "pure well", as "a vessel with scents gives off a good and pleasant fragrance"; as, in the words of the Lord, *every good tree bringeth forth good fruit* (Mt. 7. 17), "so virtue comes from the man with a good heart" (V, 326).

Thus, renewed "by the grace of God" in Baptism, man grows of *the knowledge of the Son of God, unto a perfect man* (Eph. 4. 13), (IV, 297). This transformation, possible only in the soul of a believing Christian, is attained, according to St. Tikhon, through belief in Jesus Christ, the aid of the Holy Spirit, Holy Baptism, and the Word of God from which faith is born in man, and prayer with repentance (III, 235-237; V, 327; I, 128; etc.). "A Christian life is none other than repentance, daily and unto death" (III, 83; IV, 144; V, 17). "We are all sinners, and Jesus Christ came to save us all." However, "the grace of God saves only those who wish it," and Christ, preparing "salvation for all, demands of all that they desire salvation, that they desire it truly and genuinely." "He desires it, and He exhorts us through His Word and through the preachers, and He waits for all of us sinners to turn to Him and to repent, and in that is salvation. He longs and thirsts for the salvation of all" (IV, 276-277).

St. Tikhon's soteriology is closely linked with his pastoralia. Having mastered the profound teachings of the Holy Scripture and of the Church Fathers on the ideal pastor and good ministry, St. Tikhon strove to embody it in his own ascetic life and ministry.

Throughout his life St. Tikhon of Zadonsk gave much attention to questions of pastoral service. St. Tikhon's teachings on ministry followed from the requirements of the pastors of his diocese. The saint issued special directives on the ordering and putting right of the lives of the pastors themselves.

St. Tikhon's pastoralia grew in depth during the Zadonsk period of his life. Freed from the cares of diocesan life,

the saint was able to study more deeply the frame of mind and the activity of the contemporary pastors of the Russian Orthodox Church. His rich experience as an archpastor helped him in this. Wishing to share his personal spiritual experience with Russian pastors and thereby to stimulate them to the pastoral life and activity, St. Tikhon wrote his spiritual treatises and in extensive correspondence with the ecclesiastical figures of his time devoted whole sections and chapters, and many letters to questions of pastoral service.

Expounding his teaching, St. Tikhon of Zadonsk resorted to images or "likenesses" taken from the world around him. In this he followed Holy Scripture where "there are many such likenesses by which the salutary doctrine is explained, and heavenly and spiritual things are proved by earthly and manifest things" (III, 118; I, 117). He took many comparisons from patristic works.

The Church was founded on earth by the Lord Jesus Christ. But since Christianity is not only a spiritual community, but also a real community of people, some Christians, "bishops and priests", guide the faithful "entrusted to their hands" by Christ the Savior Himself (III, 381). Bishops and priests or pastors of Christ's Church, are chosen from among Christians as "the best, most wise and perfect" and are put "to shepherd" Christ's flock, purchased with His blood (III, 381).

True ministry in Christ's Church, according to St. Tikhon, is an absolutely essential service because of the peculiarities of human nature, at the base of which is inconstancy and changeability, which are the results of the first parents' fall. (Gen. 3. 6-7).

St. Tikhon teaches that "man in and of himself is blind, and thus requires enlightenment"; he is forgetful, and therefore requires frequent reminder; is lazy, and for that reason requires encouragement; is decrepit and dejected, and therefore needs comfort (II, 15). And this aid and strengthening, making right *the old man in the new*, is given to men from God in the Holy Sacraments of the Church, instituted by Christ and the administration of which was entrusted by the Lord to the Ne-

stament priesthood. In administering the Sacraments, the pastor becomes a mediator between God and man, an intercessor for the salvation of men (I, 38). To obtain divine aid through the sacraments, man must have deep faith and be strengthened in it. Therefore, the pastor must, teaches St. Tikhon, "implant faith in our hearts, inculcate the fear of God, warn against sin and encourage virtue" (IV, 364).

The Ministry is necessary, too, because every man, "from his mother's womb to the grave, faces unceasing battle" (IV, 2; III, 229) with Satan and his evil angels, who wrestle with man "armed with the passions of human flesh." In this "very dangerous Christian battle, the commanders" are pastors, who arm Christians against the enemy, the devil, with the Word of God, and teach and instruct how to stand and move against him" (IV, 48-49; IV, 293). Pastors are called to lead their flocks, "many Christians "withdraw from the Christianity," afraid to meet on this path "poverty, disgrace, curses, abuse and other woes" (III, 414).

Pastors heal the sinful ailments of human souls, for sin "is a severe disease and requires bitter medicine to be given out". The pastor must therefore "strive to cure the immortal soul of sin" (III, 390).

The ministry, as St. Tikhon teaches, is not a fortuitous phenomenon in Christ's Church, it has a divine origin. Having ascended into Heaven, the Lord Jesus Christ sent to His Holy Apostles the promised Holy Spirit and thereby strengthened them for the great cause of preaching the Gospel. By their teaching, "the Holy Church, spread across the face of the earth, enlightens, edifies, creates and saves" (III, 132-133). On the death of the Holy Apostles, "their heirs were appointed—the hierarchs of Christ, pastors and teachers who with the same Word tend Christ's Church, protect, fortify and, with the aid of God, prepare their flocks for the Gates of Heaven (III, 133). Like the Apostles, they are the "envoys of God" sent to Christians to announce the way of salvation and call them "in the name of God into His Eternal Kingdom" (V, 3).

Pastors are appointed "not by man,

but by the Holy Spirit of God" (III, 387). The Lord Himself sees and calls men to the ministry and by His will chooses them, inspiring and helping them in their pastoral service (I, 19; V, 172).

Holding the lofty and great pastoral service in reverence (V, 170; IV, 367), St. Tikhon also indicated the great difficulties that await pastors in their blessed path of service to God and men. While every Christian "must bear his own cross and follow Christ, and all Christians must bear many afflictions (Ps. 34, 19), those in orders," teaches St. Tikhon, "must bear the biggest and heaviest cross. And the higher the honour of the Christian, the heavier the burden" (IV, 368).

Pastoral service places pastors in a conspicuous position in Christian society. The pastor, "like a tall tree standing in the midst of a forest, is visible, to all from afar" (IV, 101; V, 167). His flock wishes to see in him a personification of Christian conscience, and embodiment of virtues, to which they should themselves strive, works and faith to which he calls them. A purer and more holy life is required of the pastor than of other Christians: "O beloved pastors! You are the light to Christian society, all men look on you, on what you do and what you say, as all look on a candle burning in the night... Be you, beloved, wise and good, and acquire blessedness for yourselves and for God's people" (IV, 103).

Even those pastors who strive sincerely to be worthy of their calling are not protected from vicissitudes, for "every evil and misfortune lies in the path of those who strive toward God and His Kingdom. The wiles of the devil, of the flesh and the world, await them" (III, 347). The devil tries to corrupt the virtuous life of the pastor, "that the praiseworthy things he does without seem unpraiseworthy within his heart. He tempts pastors to vanity and love of glory" (III, 358). If the devil fails to tempt the pastor and lead him into sin, he "sets on him people who work his will, that evil be said of him, and thereby men lose faith in his teaching" (IV, 49-50). The words of Christ are often fulfilled with respect to pastors—*ye shall be hated of all men*

for my name's sake (Mt. 10. 22)—as are the words of St. Paul (2 Tim. 3. 12) (IV, 441-442). St. Tikhon advises pastors who are conscious of "a lack of strength with which to oppose their enemy to resort to the omnipotent aid of God (II, 96). For the sake of this, pastors must constantly pray and appeal unto Christ, the Prince of Spiritual Feats, and He will aid and protect" them from misfortune and disaster (IV, 51).

Most important in the pastor is the inner, spiritual side of his pastoral service, and this presents great difficulties. The great and holy act performed by the pastor during the administration of the Sacraments, especially during the service of the Divine Liturgy, requires of him reverential attention and spiritual exertion of the mind and heart. The pastor must administer every Sacrament "with deep attention and zeal", "especially the Holy Liturgy", during which he must "concentrate his mind and, having done so, lift it up to God" (I, 13).

The pastor must teach his flock to believe in God and to lead a pious life according to His commandments.

Pastoral teaching requires much labour to acquire theological knowledge, to master the art of preaching the Word of God and to become zealous preachers (IV, 364; III, 389). But the first obligation of the pastor is to guide the spiritual life of his flock. The pastor must tend the Christian souls until Christ's flock of sheep is "sent to the Heavenly Pastures" (IV, 45-46) from this world.

Ministry is not just difficult, it is also a responsible service. St. Tikhon shows pastors and candidates to the ministry that they are answerable not only before the court of men, but above all to the judgement of God, to Whom all human affairs are known. All pastors, in St. Tikhon's words, must "face an impartial and terrible Judge, on the Day of Judgement" before Whom "they must answer" for the tending of the sheep entrusted to them, the sheep redeemed by His Blood (I, 96; IV, 365). "He shall exact all His sheep when He sits on the Throne of His Glory, no longer as Shepherd, but as Lord and Judge (I, 9; III, 367); woe then to the

unhappy shepherd who has ruined Christ's sheep" (III, 384). Pastors who tempt others to every unlawfulness through "their unworthy life" (II, 15) will be subjected to God's sternest judgement.

The pastor must constantly bear in mind that because of the divine predestination of the ministry the greater anger is brought down upon unworthy pastors. While "all Christians will be put on the rack on the Day of Judgement", pastors will be "more than others: for they must answer not only for themselves, but also for those in their charge" (V, 55). Only for sheep who are remiss and disobedient is the pastor not held accountable, for they "themselves are guilty of their own destruction, and pastors are not made to answer for them" (IV, 366; V, 351).

Who of men may then enter pastoral service, so high and responsible? What inner urge dictates to a man the need to take upon himself the burden of pastoral service? St. Tikhon gives exhaustive answers to these questions. There is no doubt that the Christian preparing for the ministry receives God's grace (III, 359). This grace, as in everything else, does not contradict human will, but meets the personal urgings of man, sanctifying and fortifying them. "God the Most Merciful Helper, the Chief Shepherd, seeing the concern of the pastor, helps him by His grace to bear the burden of his service" (I, 118). The pastor must be ready to sacrifice himself in the name of service to God and his fellowmen. For the sake of the most profound love for his flock and for the sake of the salvation of Christian souls (V, 369), the Christian pastor must not seek mundane pleasures. Ardent love for men, devotion to God and his own work (II, 267-276) sanctify his life and help him "to save himself and others" (his flock) (IV, 368).

The pastor must "be ready for every adversity that he may encounter in the world, that is, for every suffering, even death, itself, if that should be necessary for the honour of God's Name" (V, 145). This behest and promise of God refers to pastors: *be thou faithful unto death, and I will give thee a crown of life* (Rev. 2. 10) (V, 146).

In view of the great responsibility

at pastors have to their flock, St. Tikhon stresses that this high service could be taken up by people capable and worthy of it, ready for sacrifice for the love of God. Only "persons possessed of reason and virtue" (I, 5) should enter the ministry. A Christian is capable of becoming a pastor only when his spiritual powers are fully strengthened and obtain the necessary development. At the same time, a person preparing to become a pastor and administrant of the Christian Sacraments must also be physically fit (I, 5). Becoming a moral guide to people, the pastor must be free of all those vices that may diminish or mar pastoral dignity. He must not be guilty of "fornication," must "not be a gambler, or have married a widow," a pastor must not be "defiled by any vile man" (I, 5). A candidate for the ministry could be adorned in the Gospel virtues (I, 172), should strive to acquire the requisite theological education, for a pastor with knowledge "will be more capable of rooting out evil morals and the sinful vices of his flock" (I, 19). Every Christian entering a theological school has in so doing shown his personal, sincere desire to become a pastor. St. Tikhon indicates that persons entering the school "have been summoned by God to this calling," that is, to the ministry, "for the sake of the common good." He therefore exhorts students in the seminary to attend with care to their studies, calling on the Word of God (I, 19). He advised those preparing for the ministry to study the Word of God daily. The Word of God "as the living source slakes the souls of men thirsting for spiritual food and drink" (V, 21). St. Tikhon also advised candidates for the ministry to combine the study of theological subjects with a continuous Christian life (I, 20). The pastor's duty is to defend and protect his flock from enemies visible and invisible: "from the devil, demons and heretics, the superstitious and other beasts of the soul" (V, 351; IV, 354). However, the pastor must not limit himself to warning the flock against dangers from within and without. He must also exhort his flock to abandon the Old Adam, and the passions—the lust of the flesh, the lust

of the eyes and the pride of life" (II, 35). A pastor must restrain men from sin and the way of "destruction and return them to the way of salvation" (IV, 100). He must feed the "sheep of Christ with the Word of God and the Holy Sacraments" (IV, 45). With these instruments of grace the pastor must bring sinners to repentance (IV, 254). To prevent mistakes and the fall from faith and the Church of the flock, the pastor must strengthen the spiritually weak and bring infants to full growth, *till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* (Eph. 4. 13) (III, 367).

Pastors "are sent by God" to announce "the way of salvation to their flock and to call them "in God's Name to His eternal Kingdom" (V, 173). For this reason, pastors have been given "the key to understand the Word of God," with which they must "open the door, both for themselves and for others, to Christ the Living God and to the Source of life, to eternal bliss thrown open by His death" (II, 9). Pastors, according to St. Tikhon, bring their flock to be born not in the temporal, but in eternal life through the Word of the Living God, and they suffer with the heart of a father *until Christ be formed in them* (Gal. 4. 19) (III, 390).

Archpriest IOANN SOROKIN

NOTES

¹ Записки И. Чеботарева и И. Ефимова. Приложение к V тому Творений Святителя Тихона Задонского. Изд. 2-е, М., 1899, с. 3-6.

² Священник Т. Д. Попов. Святитель Тихон Задонский и его нравоучение. М., 1916, с. 46.

³ Е. А. Болховитинов. Полное описание жизни Преосвященного Тихона. СПб., 1796, с. 10.

⁴ Протоиерей А. Лебедев. Святитель Тихон Задонский и всея России чудотворец. Изд. 3-е. СПб., 1896, с. 14-15.

⁵ «Житие иже во святых отца нашего Тихона, епископа Воронежского». Изд. XI. Одесса, 1902, с. 19.

⁶ Казанский П. С. Труды Святителя Тихона, 1-го епископа Воронежского, по управлению Воронежской паствы. Прибавление к Творениям Святых Отцов. М., 1868, с. 181-182.

⁷ Никольский П. Об отношении Святителя Тихона к приходскому духовенству. «Русский Архив», № 11, СПб., 1900, с. 423-425.

Some Experiments in the Translation of the New Testament

Since 1970 the Bible Group at the Leningrad Theological Academy has been carrying out experiments in the translation of excerpts from the New Testament into contemporary literary Russian. Now it seems both feasible and expedient to acquaint our theologians, as well as those of other Churches who have expressed great interest in the problems of the Russian Bible, with certain principles underlying the new translation.

In the Bible Group two stages of work were sharply distinguished—the translation of the Greek text into the Russian language, and theological editing of the translation. Moreover provisions were made for collating the new translation against the earlier basic Russian translations¹, which was carried out before theological editing. This sort of collation was necessary in order to preserve in the new translation anything of value contained in the previous translations.

The translation proper of the Greek text was entrusted to the author of this article. Other members of the Bible Group checked the new translation against the earlier ones.

The guiding principle in the work of translation was to convey the exact meaning of the Greek text by means of contemporary literary Russian. It was clearly recognized that in many instances the meaning of some passages in the Greek text could not be properly understood if one proceeded only from the external form of the passage, ignoring the broad biblical context and providing too literal a translation that impoverished the biblical thought in its attempt to preserve the number of words contained in the translated text. In order to convey exactly and unambiguously the meaning of the Greek text it most often proved necessary to use word combinations in the Russian translation to correspond to a single Greek word (in Lk. 16. 3, for example, it was necessary to translate the word *epetín* as “to beg /for alms/). It often proved

necessary to denote the person acting with a substantive where in the Greek text it is expressed solely by means of the inflection of the verb, or to introduce a nominal or pronominal object, and also to convey possession by means of a noun or pronoun (the latter is particularly necessary in those cases where it is formally not expressed in the translated text, though for one who knows Greek the implication is perfectly well understood). For example, in Acts 2. 18-19, where *ekvolín epiúnto ke ti trítikí érripsan* was translated as “(the sailors) began to throw the cargo overboard, and on the third day... threw over...”; in 2 Cor. 12.12 it was necessary to translate the phrase *ta simía tu apostólu* as “signs of (his) apostleship”.

In working on the Russian text particular attention was paid to the removal of literalisms, including literalisms in the translation of idiomatic phrases from the Greek text, which are for the most part idiomatic Aramaic phrases translated into Greek (for example, in Mt. 16.13 *iróta... légon* is translated as “began to ask”; in Mk. 10. 38 *to váptismos egó vaptízome vaptisthíne* is translated as “be baptized the way I am baptized”). Exceptions were made in those passages which are of crucial theological significance (for example in Mt. 13. 17 *sarks ke éma* is literally translated as “flesh and blood”; and in Mk. 10. 34 *en ti doksi Su* is also literally translated as “in Your glory”). Moreover in a number of instances archaisms were preserved as euphemisms. Thus in Heb. 9.13 *dámalis* should be translated into contemporary literary Russian as *telkó* (heifer) or as “eshcho ne telivshayasy korova” (a cow that has not yet calved). Out of euphemistic consideration relevant to the Russians it was decided to leave the word “telitsa”, though in the *Dictionary of the Contemporary Russian Literary Language*, published by the Academy of Sciences (1950-1965) we read that the word is “obsolete ‘dialectal’” (Vol. XV, 1963, col. 223). Archaisms which did not constitute theological terms or required for euphemism

reasons were deleted from the translation. It avoided the blind imitation of Greek syntax, which in any case is "Hellenized" in many places. Thus Lk. 10.40 a literal rendering of the Greek phrase *uk éstin emón dúne al' is áste* is impossible; in Jn. 15.2 to translate the phrase *pan klíma... éri aftó* "every branch... He cuts off it" would convey the meaning, but merely produce Aramaic syntax. Besides all this the translator attempted to convey accurately in translation the extensive and multiple meaning of the Samaritan's words (cf. Lk. 16.1-13).

Working out the Russian text it proved very helpful in a number of instances to consult the Slavonic translation of the Holy Scriptures, for it provides beautiful examples of formal independence from the original while retaining its exact meaning.

Dictionaries of the contemporary Russian literary language were an important aid, particularly the above-mentioned 7 volume dictionary published by the Academy of Sciences, which is especially valuable for its well-developed system of notations regarding stylistic and normative usage, pointing out archaisms, dialectisms, and so on.

Considerable attention was paid to preservation of the Russian linguistic and biblical tradition in the new translation. Thus the traditional spelling of personal and geographic names was retained almost in all the cases. All Russian theological terms were also preserved in full. Moreover in a number of instances the new translation is accompanied by footnotes which provide a literal translation according to earlier Russian biblical translations.

There is no Greek-Russian dictionary designed especially for translating the Holy Scriptures. In view of this it was necessary to consult dictionaries from Greek into other Western European languages, and Greek dictionaries (for example, the *Great Dictionary of the Greek Language* compiled by D. Dimitrakis, the *Dictionary of the New Testament* by Metropolitan of Leontopolis, Chrysostomos Eustratiadis). The Greek language dictionaries proved to be a great aid in translation.

In previous Russian biblical translations were made, the translations into

Western European languages were consulted. As a result the Western European translations exerted some influence on the Russian text. In its work the Bible Group is guided almost exclusively by the Greek text.²

It is necessary to stress the utmost importance of theological editing of the text after translation. Its aim is to ensure that the new translation will correspond exactly to Orthodox doctrine. Theological editing is all the more important in view of the fact already mentioned above, that the Bible Group resolved in the new translation to avoid literalisms and the blind imitation of the superficial, formal side of the translated Greek text.

Below are sample translations done by the Bible Group. They are given here in Russian and English.

Мф. 16, 13-17

Придя же в окрестности Кесарии Филипповой, Иисус начал спрашивать Своих учеников: «Кем считают люди Сына Человеческого?» Они ответили: «Одни — Иоанном Крестителем, другие — Илией, третьи же — Иеремией или одним из (других) пророков». Он спросил их: «А вы Кем Меня считаете?» Симон Петр сказал в ответ: «Ты — Христос, Сын Бога Живого». Иисус сказал ему на это: «Блажен ты, Симон, сын Ионы, потому что не плоть и кровь открыли (это) тебе, а Отец Мой, сущий на небесах».

Mt. 16. 13-17

As He entered the environs of Caesarea Philippi Jesus started asking His disciples, "Who do people think the Son of Man is?" They answered, "Some say John the Baptist, others—Elias, and still others—Jeremias or one of the (other) prophets." He asked them, "And you, who do you think I am?" Simon Peter said in response, "You are the Christ, the Son of the Living God". To this Jesus said, "You are blessed, Simon, son of Jonah, because it is not flesh and blood³ that revealed (this) to you, but My Father, Who is in Heaven."

Мк. 10, 35-40

Подошли к Нему Иаков и Иоанн, сыновья Зеведея, и сказали: «Учитель, мы хотим, чтобы Ты сделал для

нас то, о чем мы попросим Тебя». Он спросил у них: «Что вы хотите, чтобы Я сделал для вас?» Они сказали Ему: «Позволь нам, чтобы один (из нас) сидел по правую, а другой по левую сторону от Тебя в славе Твоей». Но Иисус сказал им: «Не знаете, о чем просите. Можете ли вы пить чашу, которую Я пью, или креститься так, как Я крещусь?» Они ответили Ему: «Можем». Но Иисус сказал им: «Чашу, которую Я пью, вы будете пить и будете крещены так, как Я крещусь. Но не в Моей власти позволить кому-либо сесть по правую или по левую сторону от Меня. Здесь сядут те, для кого (это место) приготовлено».

Мк. 10. 35-40.

James and John, the sons of Zebedee, came up to Him and said, "Teacher, we want You to do for us what we are about to ask You." He asked them, "What do you want Me to do for you?" They said to Him, "Allow us to sit, one (of us) on Your right hand and the other on Your left, in Your glory." But Jesus said to them, "You do not know what you are asking. Can you drink the cup which I drink, or be baptized the way I am baptized?" They answered Him, "We can." But Jesus said to them, "The cup which I drink you will drink, and you will be baptized the way I am baptized. But it is not within My power to allow anyone to sit at My right or left hand. Those for whom it (this place) is prepared will sit here.

Лк. 16, 1-13

Потом Он начал говорить ученикам: «Был один богатый человек, имевший управляющего, на которого ему донесли, что тот растрчивает его имущество. Позвав управляющего, он спросил его: «Что я слышу о тебе? Дай отчет в своем управлении, потому что ты не можешь больше быть управляющим». Управляющий подумал: «Что мне делать, если Господин мой отнимает у меня управление домом? Копать я не в силах, просить (милостыню) стыжусь. Но я знаю, что сделать, чтобы люди приняли меня в свои дома, когда я отстранен буду от управления домом». И, призывая по одному должников своего господина, он

спросил первого: «Сколько ты должен моему господину?» Тот ответил: «С ватов оливкового масла». Управляющий сказал ему: «Возьми свою расписку, садись и напиши быстро (малую) пятьдесят». Затем (управляющий) спросил другого: «А ты сколько должен?» Тот ответил: «Сто копшеницы». Управляющий сказал ему: «Возьми свою расписку и напиши (малую) восемьдесят». И господин похвалил неверного управляющего; потому что тот поступил умно, потому что «сыны века сего» оказываются предусмотрительнее «сынов света» в своем поведении. И (вот) Я говорю вам: при помощи богатства несправедного приобретайте себе друзей, чтобы они, когда исчезнет оно, приняли вас в вечные жилища. Надежный в малом, надежен и в большом, а недобросовестный в малом недобросовестен и в большом. Итак, если вы не употребили правильно богатство несправедное, кто доверит вам богатство истинное? И если вы употребили правильно чужое (деньги), кто отдаст вам ваше? Ни один слуга не может служить двум господам, потому что он или первого будет ненавидеть, а второго любить, или первому будет предан, а второго будет презирать. Вы не можете служить Богу и Мамоне».

Лк. 16. 1-13

After this He began speaking to His disciples: There was a rich man who had a manager of whom people informed him that he was squandering his master's wealth. Calling the manager and asked him, "What is this I hear about you? Give an account of your management, because you can no longer be my manager." The manager thought to himself, "What shall I do now that my master is dismissing me from the management of the estate? I can't dig, and I'm ashamed to beg (for alms). But I do know what to do so that people will take me into their houses when I am discharged from the management of the estate." And calling his master's debtors in, one by one, he asked the first, "How much do you owe my master?" He answered, "One hundred vats of olive oil." The manager said to him: "Take your receipt, sit down and write quickly (a new one for) fifty." The

the manager) asked the second, "And how much do you owe?" He answered, "One hundred *kors*⁴ of wheat." The manager said to him, "Take your receipt and write (a new one for) eighty." And the master praised the unreliable manager for acting wisely, because in any generation the "children of this world" are more farsighted than the "children of light". And so I say to you, use just⁵ wealth to make friends, so that when it is gone, they will take you into their eternal homes. A person who is reliable in little things will be reliable in big things, and one who is unconscious in little things will be unconscious in big things. So if you have not used unjust wealth properly, who will trust you with true wealth? And if you have not properly used what is not yours, who will give you what is asked for you? No servant can serve two masters; either he will hate one and love the other, or he will be committed to one and despise the other. You cannot serve God and Mammon.⁶

15, 1-5

Я — истинная виноградная Лоза, Отец Мой — виноградарь. Всякую ветвь, не приносящую плодов, отрубаю, а всякую, приносящую плоды, очищаю, чтобы она приносила больше плодов. Вы уже очищены словом, которое Я проповедал вам; пребывайте во Мне, и Я буду в вас. Как ветвь не может приносить плодов сама по себе, если она не находится на Лозе, так и вы не сможете, если не будете во Мне. Я — Лоза, вы — ветви. Кто пребывает во Мне и имеет Меня в себе, тот приносит много плодов. Кто не имеет Меня, тот не может делать ничего.

15. 1-5

I am the true Vine and My Father is the vine-grower. He cuts off any branch of Mine which does not bear fruit, and prunes every branch of Mine that bears fruit so that it will bear more fruit. You have already been purified by the word which I preached to you. Be (continually) in Me and I will be in you. Just as a branch cannot bear fruit of itself if it is not attached to the vine, so too, you cannot unless you are in Me. I am the Vine and you are the branches. Whoever

is (continually) in Me, and has Me within himself, bears much fruit; without Me you cannot do anything.

Деян. 27, 13-20

Когда же подул умеренный южный ветер, (моряки), подумав, что они достигли цели, снялись с якоря и поплыли вдоль побережья Крита. Спустился же немного (времени) подул с Крита ураганный ветер, называемый эвракилон. И так как корабль был подхвачен ветром и не мог противиться ему, мы носились (по морю), отдавшись (волнам). Подойдя же с подветренной стороны к острову, называемому Кавда, мы с трудом могли удержать лодку. Подняв ее, (моряки) стали канатами обвязывать корабль. И, опасаясь, что (корабль) сядет на мель в Сирте, опустили верп и носились так. Поскольку же мы попали в сильную бурю, на следующий день (моряки) начали выбрасывать груз, а на третий (день) своими руками выбросили снасти корабля. И, поскольку ни солнца, ни звезд не было видно в течение многих дней и продолжалась сильная буря, стала исчезать, наконец, всякая надежда на наше спасение.

Acts 27. 13-20

When a gentle southerly wind arose, (the sailors) thinking that they had achieved their aim, weighed anchor and set off along the coast of Crete. Not long after a hurricane called eurachylon rose from off (the coast of) Crete. And since the ship was caught up by the wind and could not resist it, we were tossed about, letting the waves carry us where they would. And approaching an island called Cauda on the leeward, we could scarcely hold the lifeboat. Hoisting it up, (the sailors) began undergirding the ship with ropes. And fearing that (the ship) would run aground in the Gulf of Syrtis, they dropped the step anchor and were tossed about with it. Since we found ourselves in a rough storm, the next day (the sailors) began to throw the cargo overboard, and on the third day with their own hands they threw over the tackle. And because neither the sun nor the stars were visible for many days and the rough storm continued, we finally began to lose all hope of being saved.

Иак. 2, 14-18

Что хорошего в том, братья мои, если кто-нибудь говорит, что у него есть вера, но не совершает (добрых) дел? Разве может (такая) вера спасти его? Если брат или сестра наги и лишены повседневного пропитания, а кто-нибудь из вас скажет им: «Идите с миром, тепло одевайтесь и насыщайтесь», но не даст им (ничего) необходимого для жизни, что в этом хорошего? Так и вера мертва сама по себе, если не влечет за собой (добрых) дел. Кто-нибудь скажет: «У тебя — вера, а у меня — дела. Покажи мне свою веру без дел, а я покажу тебе свою веру делами».

Jas. 2. 14-18

What good is it, my brothers, if someone says he has faith, but does not do (good) deeds? Can (such) faith save him? If a brother or sister is naked and deprived of daily sustenance, and one of you says to him (or her), "Go in peace, dress warmly and eat your fill," but does not give him, (anything) he needs to survive, what good is that? So faith too by itself is dead if it is not accompanied by (good) deeds. One of you might say, "You have faith, and I do (good) deeds. Show me your faith without deeds, and I will show you my faith through my deeds."

Рим. 7, 7-12

Что же скажем? Что Закон — грех? Да не подумаем так! Но о грехе я не узнал бы, если бы не Закон, потому что я не узнавал бы и о (плохом) желании, если бы Закон не говорил: «Не пожелай». Грех, воспользовавшись случаем, посредством заповеди вызвал во мне всевозможные желания (потому что без Закона грех мертв). Я жил некогда без Закона. Когда же появилась заповедь, грех стал живым, а я умер, и именно заповедь, данная для жизни, оказалась для меня заповедью, ведущей к смерти, потому что грех, воспользовавшись случаем, посредством заповеди обольстил меня и ею убил меня. Поэтому Закон свят и заповедь свята, справедлива и добра.

Rom. 7. 7-12

What should we say then? That the Law is sin? Not in the least! But I

would not know of sin if the Law did not exist, because I would not know (evil) desires if the Law did not say "Do not covet", Taking advantage of things, sin used the commandment to arouse all sorts of desires in me (because without the Law sin is dead). One time I lived without the Law. When the commandment appeared, sin came to life and I died; and the commandment which itself was given to ensure life for me turned out to be a commandment leading to death, because sin, taking advantage of things, used the commandment to deceive and kill me. Therefore the Law is holy and the commandment is holy, just and good.

2 Кор. 12, 11-15

Я перешел границы благоразумия (похваляясь перед вами): вы принудили меня (к этому), потому что вам нужно было говорить в мою пользу. Я ничем не ниже «сверхапостолов» даже если я и ничто и признаки (своего) апостольства я с великим терпением проявил среди вас знаменаниями чудесами и действиями (высшей) силой. Чего же не достаёт вам по сравнению с остальными Церквями? Только того, что сам я не был вам в тягость. Простите мне эту «вину». Во второй раз я готов прийти к вам и (опять) не буду отягощать вас, потому что мне нужно не ваше (имущество), а вы, ибо не дети должны собирать богатство для родителей, а родители — для детей. Я же ради радости буду отдавать (свое) и себя за вас души, хотя чем больше я вас люблю, тем меньше вы меня любите.

2 Cor. 12. 11-15

I have crossed the boundary of good sense (boasting in front of you): you forced me (to this) because you needed to speak in my favour. I am in no way lower than the "super-apostles", even if I am nothing, and with great patience I revealed my apostleship to you with signs and miracles and (supernatural) acts. What did you lack by comparison with other Churches? Only that I myself was not a burden on you. Forgive me for this "wrong". Now I am ready to come to you a third time, and (again) I will not burden you, because it is not your (belongings) that I need

you, for it is not the children who are obliged to acquire wealth for the benefit of the parents, but rather the parents for the benefit of the children. On my part, I will gladly give what is mine, and myself, for the sake of your souls, though the more I love you, the more you love me.⁷

1. 5, 2-12

Сот я, Павел, говорю вам: если вы обрезываетесь, не будет вам никакой помощи от Христа. Я заявляю вновь каждому обрезывающемуся человеку (вас), что он (тем самым) становится обязанным исполнить весь Закон, те из вас, кто оправдываются Законом, отпали от Христа, лишились благодати. Мы же Духом от веры живем с надеждой оправдание, потому что во Христе Иисусе имеет силу не обрезание, и не необрезание, а вера, действующая через любовь. Вы были на правильном пути; кто помешал вам следовать истине? Это (ваше нынешнее) убеждение — не от Призывающего вас. Немного закваски заквашивает тесто. (Но) Господь дает мне весть, что вы не будете думать ни о чем другом, а смущающий вас понесет наказание, кто бы он ни был. Почему же вы, братья, подвергаетесь гонению, если (будто бы) еще проповедую обрезание? Ведь (такой проповедью) уничтожается «соблазн Креста». Пусть бы вы опили себя беспокоящие вас!

1. 5, 2-12

Paul, say to you: if you are circumcised, Christ will be of no help to you. Declare again to every one (of you) who is circumcised, that (by virtue of the fact) he is obliged to fulfil the whole Law (an evil result of it is that) those of you who would be justified by the Law have fallen away from Christ (the only justification possible) and are deprived of grace. But because we have faith, through the help of the Holy Spirit, we await justification with hope, for in Jesus Christ it is not the state of being circumcised or not circumcised that has any force, but rather faith working through love. You were on the right path; who kept you from following the truth? This (your present) belief is not from the One Who calls you. A little yeast makes the whole loaf rise.

But the Lord instills me with confidence that your thinking will not diverge (from the truth) and that the person who is disturbing you will be punished, whoever he may be. After all, my brothers, why am I undergoing persecution if (as they say) I am still preaching circumcision? For the "scandal of the Cross" would cease (by such preaching). Let those who disturb you emasculate themselves!

Евр. 9, 11-14

Христос же, явившись как Первосвященник будущих благ, через большую и совершеннейшую скинию, сделанную не людьми (то есть не скинию этого мира), раз навсегда вошел в Святое святых, не благодаря крови козлов и тельцов, а благодаря собственной Крови снискав вечное спасение; потому что, если кровь козлов и быков и пепел телицы, посыпaeмый на оскверненных, освящают тело и делают его чистым, то насколько больше Кровь Христа, Который помощью вечного Духа принес Себя Богу, как непорочную жертву, очистит нашу совесть от «мертвых дел» для служения Живому Богу.

Heb. 9, 11-14

But Christ, who appeared as the High Priest of good things to come, through a larger and more perfect tabernacle, not made by human hands (that is, not the tabernacle of this world), entered once and for all into the Holy of Holies; thanks not to the blood of goats and calves, but thanks to His own blood, He obtained eternal salvation; because if the blood of goats and bulls and the ashes of the red heifer sprinkled on the unclean cleanse the body and make it pure, how much more shall the blood of Christ, Who through the aid of the eternal Spirit offered Himself to God as an untainted sacrifice, purge our conscience of "dead deeds" to serve the Living God?

Откр. 13, 1-3

И увидел я выходящего из моря зверя, у которого было десять рогов и семь голов, и на рогах его — десять диадем, и на головах его — богохульное имя. Зверь, которого я увидел, был подобен леопарду, лапы его бы-

THE PSALTER

Published by the Moscow Patriarchate, M., 1973, 256 pp., four colour plates

The Psalter, one of the regular publications of the Moscow Patriarchate's Publishing Department, came out in November 1974. This small and neatly printed book contains the most widely read section of the Old Testament—the Psalms, which have long held a solid place in the public worship of the Christian Church and in the daily private prayers of Christians. The Psalms, like all the divine service texts of the Russian Orthodox Church, are in Church Slavonic, though for technical reasons they are printed in modern and accented Cyrillic as were the previously published Festal Menaion and Prayerbook, and, in the '40s and '50s, the texts for different services—the Nativity of our Lord Jesus Christ, Epiphany, the Presentation of the Lord, the Dormition of the Most Holy Theotokos, All Saints that Shone Forth in the Land of Russia; or the diocesan editions—the service dedicated to St. Ioann the Miracle Worker, Metropolitan of Tobolsk and All Siberia (Novosibirsk, 1947).

The Psalms are prefaced by an introductory chapter "On the Psalter" (pp. 3-7) and "Prayers before Reading the Psalter" (pp. 7-8).

The Psalms (pp. 10-136) are divided into kathismata, as they are usually read in churches; the last Psalm is followed by troparia and prayers read after the kathismata, and prayers to be read

after several kathismata or the entire Psalter (pp. 138-155). The "Rule Regarding the Reading of the Psalter During Divine Service in the Course of the Year" (based on the Service Psalter and the 17th chapter of the Typicon) and the table "Sequence of Regular Readings of the Kathismata in the Course of the Year" (pp. 156-159, 166-167) indicate the order in which readings from the Psalter should proceed.

The "Order for Singing the Office of the Twelve Selected Psalms" (pp. 161-165) is an essential component of various types of psalter prayerbooks and canons. There follows the "Prayer Canon to the Mother of God" and the "Canon at the Parting of the Soul from the Body" and the "Office after the Parting of the Soul from the Body" (pp. 168-190).

In "certain services of the daily cycle containing the Psalms" we find Mattins, the Hours, Vespers and the Typica (pp. 191-218). The morning prayers, prayers before retiring, prayers before Holy Communion and prayers of thanksgiving after Holy Communion (pp. 219-251) make it possible for the Christian to carry through the rule of daily prayer and in similar fashion to prepare for Communion. In this respect the Psalter can substitute for a prayerbook. A short glossary (pp. 252-256) completes the book.

Besides the convenient format and good typography, colour plates deserve a special mention. Four colour reproductions of 16th and 17th century icons are presented here: the Image

ли как у медведя, и пасть его — как пасть льва. И дал ему дракон свою силу, свой трон и великую власть. И одна из голов его казалась мне смертельно раненой, но его смертельная рана зажила.

Rev. 13. 1-3

And I saw a beast who rose up out of the sea; he had ten horns and seven heads, and on his horns there were ten diadems, and on his heads a blasphemous name. The beast which I saw was like a leopard, his paws were like a bear's and his jaws like a lion's. And the dragon gave him his strength, his throne, and great power. And one of his heads seemed to me to be mortally wounded, but his mortal wound healed up.

KONSTANTIN LOGACHEV

NOTES

¹ The translation of the beginning of the 19th century, the so-called Synodal Translation; the translation of K. P. Pobedonostsev, and the so-called "Paris-Brussels" translation.

² The Greek text published by the United Bible Societies and designed especially for translators of the Bible was mainly employed.

³ New Testament dictionaries indicate that this context "flesh and blood" is equivalent to the word "man".

⁴ Jewish liquid and dry measure.

⁵ In the Gospel context these words and those which follow deal with the proper use of earthly wealth, which in essence is unjust and false, opposed to true, spiritual wealth; we must not be "covetous" (Lk. 16. 14) like the Pharisees; earthly wealth must be common property.

⁶ Earthly wealth personified.

⁷ Textologists have different opinions regarding the proper reading of this passage, which of principle significance for the translation.



st "Not Made with Hands", the Crucifixion, Annunciation, and the Nativity of Christ. The engravings are in the Church Archaeological Collection of the Moscow Theological Academy. Five engravings are printed in church type on the fly-

le edition was prepared for publication by V. Ovsyannikov, Candidate of Theology, and a member of the editorial staff of "The Journal of the Moscow Patriarchate".

EVGENIY KARMANOV

THE BIBLE TRANSLATOR

25, No. 3, July 1974

The Bible Translator is a periodical produced by the United Bible Societies in order to acquaint those engaged in Bible translation and biblical interpretation with the theory and practice of translation work on the Holy Scriptures. This particular issue provides a good illustration of the journal's overall policy and is also of interest in that it contains two articles on the Russian and Slavonic Bible.

The number opens with an article by Arie de Jong (Netherlands Bible Society) entitled "The Apocrypha". By the term "apocrypha" the author refers to the non-canonical books and the non-cano-

nical sections of the Old Testament. He discusses the place of these books in the Bible recensions that are accepted by different denominations, the attitude towards them that was taken in the Early Church (the non-canonical books were included in the Holy Scriptures both in the East and in the West), the sharp contrast seen between them and the canonical books by the Protestant world from Luther onwards, the Roman Catholic Church's reassertion of fidelity to the traditional composition of the Bible during the Counter-Reformation, and, finally, the attitude of the Bible Societies to the translation of the non-canonical books, i. e. a matter that is highly topical at the moment in view of the new impetus towards producing inter-confessional translations of the Bible. The author considers that the Bible Societies should not refuse to translate and publish the non-canonical books. Although extremely interesting, this article does not quite fully reflect the position adopted towards the non-canonical books by the Orthodox Church, and particularly in Russia, especially bearing in mind the discussion that took place among Russian biblicalists early in this century of the problem posed by the composition of the Russian and Slavonic Bibles (see *JMP*, No. 1, 1973, p. 79-80).

In his article "The Problem of the Relationship of the Greek Text of the Bible to the Church Slavonic and Russian Text" Konstantin Logachev surveys the problems of the Slavonic and Russian biblical texts in the Russian bibliographical traditions of the early 20th century. It is of paramount importance to reject the exceedingly abstract concepts of the "Greek text", the "Slavonic text" and the "Russian text" and proceed to the painstaking study of the *concrete* versions of the Greek, Slavonic and Russian texts. Rigorous distinctions should also be drawn between the modern functions of the biblical text in the Russian Orthodox Church. Four such functions can be clearly discerned: the use of the biblical text in divine worship (the function performed by the text of the Elizabeth Bible), in private spiritual life, in theological research (these two functions are performed by the "Synodal translation") and, finally, its use as a source during investigations into the history of the Russian Church and Russian culture (the function performed by scholarly editions of the Slavonic Bible). The author makes the point that among Russian Orthodox believers one and the same text cannot simultaneously perform all four functions, since the Russian Orthodox Church effects a smooth combination between traditionalism, which demands the preservation of the old forms of the biblical text, and dynamism, which calls for the establishment of new forms. The author

goes on to survey the texts in question (the Elizabeth Bible, the Synodal translation and scholarly editions of the Slavonic Bible), which are currently performing one or other of the four functions listed above within the Russian Orthodox Church. Future work on the Slavonic and Russian biblical texts will have to take into account the fact that the text employed in divine services should be as close as possible, in a textological and stylistic (but not formal linguistic) sense, to the translation of Cyril and Methodius, and that the text for private spiritual use should be as close as possible to the liturgical text, whereas in the process of establishing a text intended for theological research work due consideration must be given both to Western reconstructions of the most ancient Greek biblical text and to the whole of its subsequent history.

In the article "Bible Translations in Russia" Erich Bryner, a lecturer at the seminar on the history and theology of the Christian East at the Friedrich Alexander University, Erlangen-Nürnberg, surveys the history of the Slavonic and Russian Bibles, taking as his starting point the appearance of the Gennadiy Bible in 1499. Although it is incomplete, the review of events and literature that is presented in this article will undoubtedly be of great interest to the Western reader owing to the absence of any general (even summary) history of the Bible in Russia in a West European language. The value of the survey is enhanced by the fact that it is based largely on Russian source material. There are, however, a few weak spots and inaccuracies in the article. One can hardly support the author's contention that "the Old Russian Church was a Church without a Bible". It is sufficient to point out here that the Gennadiy Bible of 1499 was primarily a collection of biblical books, so that most of these books must have existed in Slavonic translation before the time of Gennadiy. Nor should one account for the appearance of the Gennadiy Bible, as the author does, by speaking simply of the need to resist the "judaiizers". The main reason for the publication of Gennadiy's collection was the general cultural upsurge in North-Western Russ that occurred in the 15th century. Finally, when referring to the beginning of work on more recent Russian translations of the Bible, the author mentions only the suggestion made to the Russian Bible Society by the Emperor Alexander I that a Russian translation should be started, and passes over in silence the very important fact that translations of individual books of the Bible into Russian had been produced by the Holy Synod before the Russian Bible Society had ever been founded. For instan-

ce, at the end of the 18th century the Synod published a Russian translation of the Epistle to the Romans produced by Archbishop Mehof Smirnov.

In the article "Some Misunderstood Hebrew Words for God's Self-Revelation" J. H. Eade (University of Birmingham) indicates the need for a translation to convey the reflexive-tolerative ("reflexive-permissive") sense of the Hebrew verbs and participles used to describe the various Theophanies (manifestations of God). The use of a passive form to translate Hebrew reflexive-tolerative verbs and participles is wrong. The author considers that Psalm 76. 1 would more correctly be rendered not by the passive phrase "In Judah is God known", but by a phrase with the reflexive-permissive sense of "God has made Himself known in Judah".

In the article "Words and Thoughts" Eugene Nida (United Bible Societies), the eminent modern specialist in translation theory, points out the absence of the one-to-one correspondence of words, thoughts and actual phenomena and the flimsiness of theories that try to determine the nature of thought through the nature of language. He stresses that the translator must face the fact that there are many concepts that cannot be expressed in a single word and that, in addition, there are many words that express a whole range of concepts. The translator must also bear in mind that the word can remain fixed, while the concept associated with it alters and vice versa: the concepts may remain, but the words associated with them change. It must also be noted that new concepts appear before the new words and initially need whole phrases to designate them. When translating, it is always necessary to remember that words are polysemantic, and, particularly, that the etymology of words plays no part in their practical use. All this goes to show that it is totally wrong when translating the Bible to try to render a Greek or Hebrew word by only one word in the target language. The whole point of biblical translation is to precisely convey the content and meaning of the Holy Scriptures and not to convey the number of words in the original, which is merely an external, formal feature.

In the article "Dynamic Equivalent Interpretation" Paul D. Fueter (United Bible Societies) draws attention to the fact that dynamic equivalent translation (the type of translation that is being currently developed by the translators who are working to the specifications of the United Bible Societies) does not fully attain the goal set by the Societies—to make the content of the Holy Writ accessible to modern man. Consequently, translation of this kind must be supplied

ed by the dynamic equivalent interpretation of the biblical text.

the last article of this issue, "Proposed Readings for Some Johannine Passages", Williams says that the translation of John 1:19 "The day following Jesus would go forth into Galilee", is incorrect, since it was not Jesus himself Who wished to go to Galilee, but one of his disciples. He also comments that in John 1:3 the original reading was "the Chosen One", and of "the Son of God".

This issue ends with a review of new books and articles that are relevant to the translation and interpretation of the Bible.

and large, *The Bible Translator* is undoubtedly of great interest to Orthodox theologians and scholars of both the subject matter examined and the scholarly standard of the articles published. The current issue shows that its present publisher, Paul Ellingworth, a leading figure in the United Bible Societies, is trying to give the widest possible coverage in the journal to the views of the members of all Christian confessions on the problems of biblical translation. Obviously continuing to tread this path, the journal in the future too be able to more effectively address the biblical cause of all Christians.

KONSTANTIN LOGACHEV

Greek Orthodox Theological Review

XVIII, No. 1-2, 1973

This review is a collection of theological articles published by the Theological Academy of the Holy Cross at the Hellenic College in Brookline, Mass., USA, (Patriarchate of Constantinople). It appears twice a year; this issue is a special one.

Amongst the articles in this issue, noteworthy is that by Robert S. Brightman (Boston College), "Apophatic Theology and Divine Infinity in St. Gregory of Nyssa". Opposing the view of Eunomius, who held that God's essence is ungraspable, consisting in "non-bornness", St. Gregory of Nyssa, advances an apophatic approach to the problem whereby only that is known which God is not. Brightman traces St. Gregory's argument, which is directed against the absolutization of positive statements. In view of the unreliability of rational verbal statements in the field of theology, the author follows St. Gregory's observation that if the intellect oversteps certain boundaries here, it sets up an idol in place of God. As an essential

feature of the apophatic approach it is to be noticed, according to St. Gregory, that such a method is unthinkable without worship of God. Beyond the stage of rational assertion lies the stage of silence and divine darkness. In St. Gregory's argument any other relationship to God is impossible because of the immense difference between man and God. The author quite rightly draws our attention to the concept of "extension" (*diastema*) as an expression of this radical difference. The concept of *diastema* serves for an apophatic statement about God—while "extension" is commensurate with time and space. Divine Nature, having no boundaries, is boundless and infinite—but no attempt is made to consider this conclusion as a definition of the essence of the latter. Brightman also shows that according to St. Gregory, the very expression "I Am Being" presupposes simultaneously apophaticity and infinity in the sense that God was never, and never will be, non-Being. The uncognizability of God, as the author points out, is compared by St. Gregory with the concept of the "extension" of creation: being subject to "extension", the human mind is not in a condition to cognize that which has no "extension". R. Brightman repeatedly emphasizes that apophatic statements can in no case be considered as "negative definitions" of God's nature. In this connection he disagrees with other authors who have written on St. Gregory, such as James Hennessy, Ekkehard Mühlenberg and Bernard Barmann. In the general context of a revival of interest in patristics Brightman speculates on how far the "schisms of the past" may have been caused by the confrontation of cataphatic "positive" systems; also on possible ecumenical prospects if they were to be reformulated in apophatic terms: "and, on a deeper level, how far will prospects be altered if we adopt a doxological approach to the problem?" (p. 112).

Another aspect of the same problem is dealt with in the article by Everett Ferguson of the Abilene Christian College, "God's Infinity and Man's Mutability: Perpetual Progress According to St. Gregory of Nyssa". He shows how, according to St. Gregory, one of the effects of the infinity of God as the source of good is the infinity of good, which has no boundaries of its own nature, being bounded only by its opposite. (p. 66). This fact, taken in conjunction with human mutability (for if the Godhead is always the same, then the very movement of creation from non-Being to Being is caused by the mutability of creation), and hence with the possibility of choosing good, opens up for man the possibility of endless perfectibility in virtue, while the mere satisfying of material needs locks him

in the cycle of temporary satiety and renewed hunger.

Father George Karahalios (Hellenic College) has an article "Michael Psellos on Man and His Beginnings" in which he examines the philosophical system of this 11th century Byzantine thinker, who often expressed ideas far removed from what is generally accepted. According to Psellos, while the body and the cycle of bodily needs tie man to the material world, his soul, existing in calmness and identity, links him with the spiritual world: thus a kind of unstable equilibrium is set up, as in a pair of scales (p. 81). In the beginning the body had only 'non-corrupting' passions—hunger, thirst, etc. But, as the author demonstrates, according to Psellos this means that the body is subject to decay—not complete decay, i. e. death, but partial decay (*ten tina phthoran*), with regeneration in the course of the processes of life (p. 83). Because of man's complex nature God did not reveal Himself completely—an "evolution of knowledge" was necessary. Objecting to materialistic conceptions of Paradise, Psellos wrote that Paradise is the soul of the first man, where all trees were planted, i. e. *eidoi* of knowledge. Man was to cleanse his senses and grow in virtue, but he aspired for the highest truths, while still in the bonds of matter, and hence fell into 'inner disorder' (p. 90), the Fall. According to Psellos, Adam and Eve symbolize respectively mind and senses as the male and female principles in man. The author speaks of Psellos' penetrating mind and independence; but it is difficult to share his enthusiasm in the face of such an eclectic philosophy, suffering from a rare dualism and a kinship with erroneous ancient teachings equating evil with matter. In any case, the Church has already had the opportunity of expressing herself fully about Michael Psellos.

The article on "Libri Carolini and the Image Controversy" by Stephen Gero of Brown University deals with a polemical monument of the European Middle Ages, written at the court of Charlemagne (it is not clear who the author is—Alcuin or Teodulf of Orleans), and directed against the Second Council of Nicaea. The author is of the opinion that the crude distortion by the writer of this treatise of the meaning of the council's decisions was not intentional, but resulted from an extremely poor Latin translation of the report on the council, which was moreover, known to the writer only in excerpts. Thus the "Libri Carolini" ascribe to the council a confu-

sion between the terms *proskynesis timētikē latreia*, translating both as *adoratio!* Gero states that St. Gregory of Nyssa and St. Simeon Stylites were both unknown to the author of the treatise. A number of explanations in the "Libri Carolini" have a clear political character and were dictated by the desire of the Frankish kings to extend their power. We learn how the problem of relation between image and prototype is solved in this treatise in the spirit of common sense. Images have merely a didactic and mnemonic significance—they are material objects, not connected with any spiritual realities; this contradicts the Eastern teaching on the hypostatic hierarchical link: "the 'honour' due to the image stems from the prototype". Gero notes the kinship between the ideology of this treatise and the false doctrines of the iconoclasts.

The article "Relevance and the Orthodox Christian Theological Enterprise: a Symbolic Paradigm on Weltanschauung" by J. S. Connelis (San Francisco University) is fairly unusual, representing an attempt to apply the symbolic language of logical positivism to the problems of theology. Although all the starting-points of theological investigation are here formally observed, the general structure of the work is rather superficial and secular: any advantages possessed by this new method of theology remain largely undemonstrated.

Despina White of Middle Georgia College publishes in the journal her translation of "Photios' Letter to His Brother Tarasios on the Death of His Daughter", preceding it with a short commentary. Photios, Patriarch of Constantinople (858-867; 877-886), is held to be one of the greatest exponents of the Byzantine epistolary genre. Consoling Tarasios by adducing the example of the righteous Job, Photios points to Tarasios his inadequate trust in God's will. The letter ends with an allusion to the glories of the resurrection from the dead.

The journal also carries the Codex No. 3 of the Patriarchate of Constantinople, with an introduction by the editor, Father Nomikos Michail Vapouris. It contains 89 various documents (from 1691 to 1719); 50 of them are published here. The greatest interest is the decree of the Holy Synod under Patriarch Kallinikos II in 1691, "On Transubstantiation and the Eucharist". The document condemns the teaching of the "spiritual presence of Jesus Christ in the Sacrament of the Eucharist."

S.





ST. TIKHON OF ZADONSK

See p. 62

